

A
TABLE-BOOKE
FOR 5-6-20
PRINCES.

CONTAINING SHORT
Remembrances for the Gouvern-
ment of themselves and their
EMPIRE.

Wherein also respectiuey the feue-
rall Members of State, and all sorts of
Subiects, may find matter worthy
their obseruation.

By Patricke Scot, Esquire.

Nil recte inchoatur, nisi post Deum fauerit
imperator, nec quenuquam oportet vel meliora
scire vel plura principem, cuius doctrina om-
nibus potest prodesse subiectis veget. in Prol.

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Swaine, at the signe of the Bible in
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1113.00



TO THE HIGH AND MIGHTIE PRINCE

CHARLES, the hopefull Prince
of Great Brittain, France
and Ireland, &c.

SIR,

IF PHILLIP of
Macedon did yeelde
no lesse thanks to his
falle gods, that his
Sonne *Alexander* was
borne in the time of *Aristotle*, then in
blessing him with so hopefull a child:
your Highnesse hath iust cause to ce-
lebrate the Name of the true God,
that you are the Sonne and Heire of
a Mightie King, and of a Religious,
Wise, and Learned Father, who
(besides the appointing of godly
and learned Tutors) in his owne
A 3 person,

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person, (exceeding *Aristotle* both in
the Theoricke and Practicke of Go-
uernment) hath so seasoned your
Highnesse tender yeares, with the
(Giliadlike) odoriferous Balme of
Diuine and Morall instructions, as
the sweete perfume thereof hath al-
ready rauished the hearts of all loyall
Subiects, with the extremitie of ioy;
and one day (by Gods Grace) will
make knowne to the World, the hap-
pinesse you haue in your birth-right,
but the perfection of happinesse in
such a Father, who hath so emptyed
the profound Ocean of Diuine and
Humane learning, that (except bor-
rowed from the rich Treasure of his
store, nothing that belongs to the
true institution of young *Alexander*,
can either be found or added.

Wherefore SIR, I humbly be-
seech your Highnesse to censure these
lame Essaies of my barren braine (or
rather crums falne from the Princely
Table of your more then Salomon-
like Father) as the Widowlike Sym-
boll

D E D I C A T O R I E.

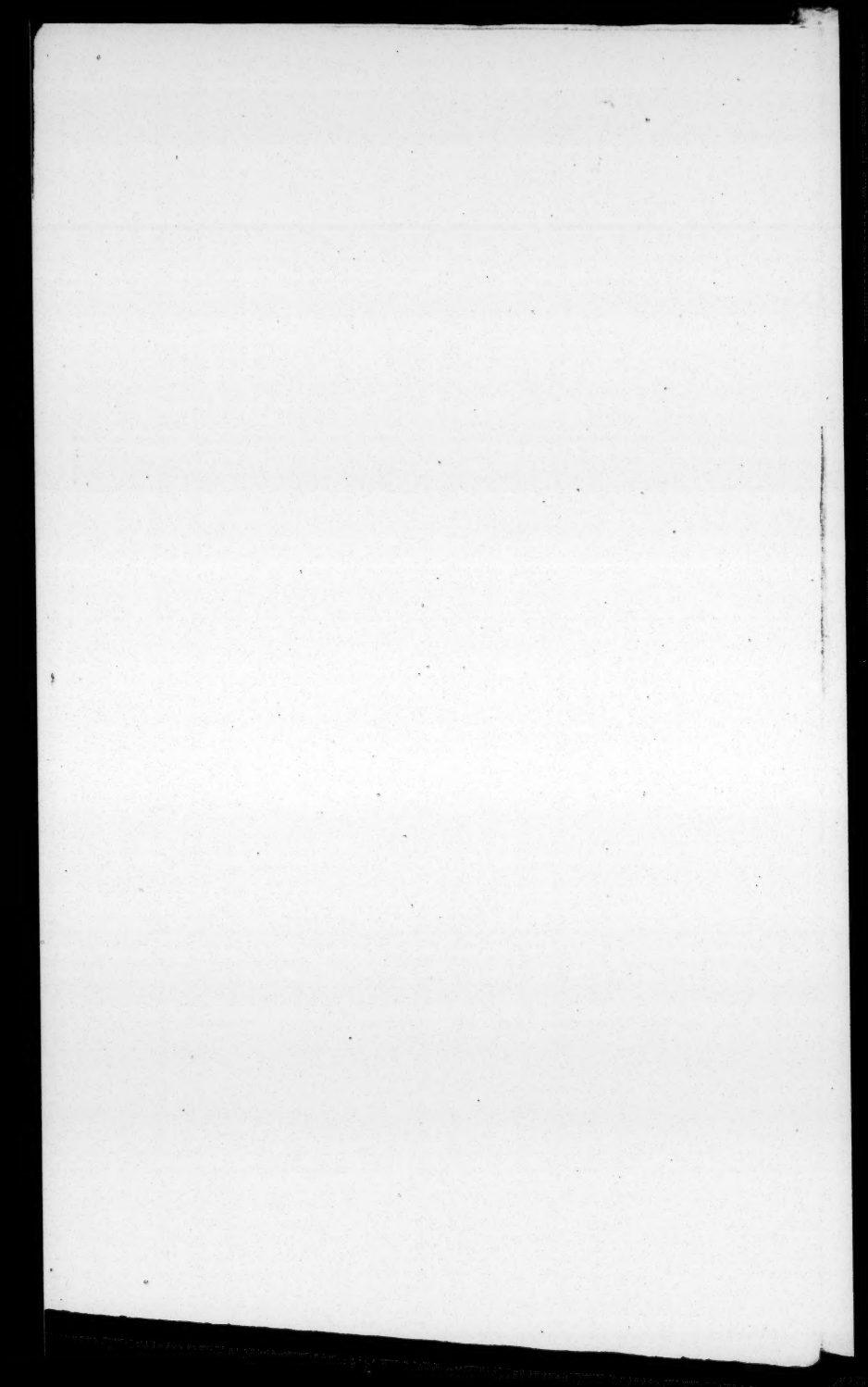
his boll of my deuotion; pledge of my
Faith, or Subiect to try your High-
nesse, clemencie in pardoning, or Lu-
stice in condemning of me, who haue
rashly presumed to prefer my *home-*
as spun labours to so powerfull a *Meece-*
al-nas, whose approbation or dislike
all may enrich me with the fulnesse of
y; content, or expose me vpon the dan-
gerous Rockes of vntimely sorrow.
But SIR, either in life or death I
t, shall be

Your Highnesse humble

and true Seruant.

PATRICK SCOT.

A 4 TO





TO
THE GENEROUS
READER.

NOWING (*Generous Reader*) that these ill digested labours of mine, shall be as well exposed to the byting censure of base and envious Criticks, (whose peruerse and obstinate disposition hath taught them to detract from others, and forget their owne obliquities) as to the view of High borne, true, Noble, and generous Spirits, (whose birth and education inuities them to looke with a more fauourable aspect vpon the weake endeouours of good meaning.) For thy better satisfaction, I am to aduertise thee; that at my first seizing vpon this Subiect, (a task I grant farre aboue my reach) I did not
jealously

TO THE READER.

zealously suspect, but altogether distrust
my owne insufficiencie; and therefore did
make choyce rather to loose my thus spent
time, and commit my confused Papers to
a fiery tryall, then to be the Herald of my
owne ignorance: but when I had better
advised, I did finde that the Supreamc
King is well pleased with the least dram
of true deuotion: that his Vicegerents ma-
ny great Monarches, and braue Princes
haue taken in good part, the smalest oblati-
ons of their meaneſt Seruants: that euery
good ſubiect (amongſt whom in loyaltye
I am inferior to none) are by the moſt
ſtrict bonds of allegiance tyed, to commu-
nicate their talent to the ſervice of their
Prince and Countrey: then (I ſay) I did
recall my fire-breathing ſentence, and
was content that this abortiue birth ſhould
come vnto the world; But vpon aſſu-
rance (leaſt thou ſhould expect more then
I promiſe) that the Tytle of a Table-
Booke might be Charactered vpon the
frontiſ piece thereof: which very name,
enforceeth rather a neceſſitous uſe for
memory; then an elaborat intire deba-
ting,

TO THE READER.

ing, or methodicall disposition of the
matter.

Sith then I hold up my hand at the bar
of thy iudgement, I intreate that this en-
suing Treatise (blemished with the im-
polished ornaments of Art) may be shel-
tered under the wings of thy fauorable
censure, and the rather because this sub-
iect is more neerely allyed to truth and
sinceritie, then to art and affectation. So
shall I remaine

Thy constant

welwiller,

P. S.



AVTHOR LIBELLO.

Eh, age nunc, roseasq; genas, frontemq; serenam
Ostendas Cœlo; licet immaturè, nec omni
Parte satis vel comptè sinus, collectæue pulchram
Cæteriem in nodum; tamen haud fortasse, libelle,
Monstrum immane tuens: te libertatis amicæ
Munire te placitâ donabit sepe salute
Magnanimus Carolus; magni generosa propago
Patriæ, qui Centum numerans ab origine Reges
Omnes ideo tritos, omnes decora alta ferentes,
His sese quantum adiungit: Bodotria solum
Quæ n dominû, Famisq; colit. piscosq; bannæ
Flumina, tu gratum venies caput omnibus illis
Quæis magè sana bonus finxit præcordia Titan
Et non Antyciras opus est dare lintea: verum
Momoru n dampnanda, bonisque aduersa propago,
Et qui vipereum spirant ex ore venenum,
Zollons, atque Theon, te sannis omnibus vnum
Excipient; durumq; prement, luoris acerbi
Morsibus. Interea tu quâ licet, vitæ sorte
Supplicet venerare atque admirare potentem
Parcere Subiectis & debellare superbos.
Et (si quem) solum subn illo poplite Carulum
Qui (quantum talem) vultu haud dignatur amico
Cernere te. Charis grates hinc soluere amicis
Sis memor: & labes veteres, fractique vigoris
disiectum robur, non in sciencè, recedas
Denique quæ Momus iaculatur spicula, forti
Sperne animo; neq; vim quæ ea dextra mittat a-
runda.
Vel spæcun eualet totum: vel perfozet idem.



THE TABLE.

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happinesse of Princes.

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A TABLE BOOKE FOR PRINCES.

SECTIO. I.

*Of the condition and true happinesse
of Princes.*



They are either blind or ignorant, that (with the vulgar) estimates the happinesse of Kings to consist in titular honours, largenesse of Empire, millions of Subiects, faire Palaces, multitude of attendants, rich treasures, and other glistering shewes: They neuer looke into the heaue burthen and thorny cares of gouernment, whereof a diademe is composed; wherein the suppressing of vice, the exalting of vertue, equall ad-

Vulgi indoctum, & multorum illa capitam bellua persuasam habet, magnos principes regno suo, velut in a. manissimo quodā paradiso vivere, vbi dijs hominibus que plaudentibus, omnia quæ ad delicias pertinent suppeditantur. Reinh. Lor. Hacla.

ministration of Iustice; immediately in their owne persons, and mediately by their deligates : the defence of the poore and oppressed, the carefull ouerwatching that neither in themselues, nor in others the lawes bee infringed, are chiefe and inseparable companions of Empire, and annexed to Crownes, vpon no lesse perill then priuation of all those worthy Epithets, which are due to good Princes here, and of the eternall reward that is promised hereafter.

Plut.in. vit.
Solon.
Plutar. an
seni geren-
da sit res-
pub.
Macroblib.
1:cap.16.

This kingly charge, outwardly glorious, begun with cares, continued with feares, oft times ended with sorrowes, rightly considered, will make *Seleucus* with sighes bewaile the miseries of Kings: *Damocles* leaue to flat-

di-ter *Dionisius* : Golden *Cræsus* in
and sorrow and admiration remem-
the ber old *Solon*.

ref. Let therefore all Princes, who
ing are transported with the libidi-
in nous desire of raigne, or ambiti-
ed ous enlarging of their Domini-
m ons, wisely expend the reasons
zed following: First, the great charge
rill that is imposed vpon those to
or whom gouernment is commit-
e to ted : how difficill it is to exercise
e e the same rightly: what wisdom
fed is required of Princes least they
rd make shipracke of their priuate,
tes and publike state : how farre
nes they ought in vertue excell o-
tly thers : that the publike good is
cus as peculiar to Kings, as seeing to
ties the eye, or hearing to the eare :
at That none ought to aspire to
ter that sacred seat, but such who in

O nobilem
magis quam
fœlicet pan-
num, quem
si quis pœ-
nitus cog-
noscat quâ
multis sol-
citudinibus
& periculis
sit reuerus,
ne humili-
iacentem
capere vel-
let. Val.
Max. lib. 7.
cap. 2.

Plut. de in-
stit. Prin:

goodnesse imitates the Arch-
king, whose throne it is which
they enioy. *Est Principis Vnicum
munus alijs prospicere & publicis con-
sulere commodis; id autem non po-
test nisi sapientia, vigilantia, ani-
mique integritate ceteros antecel-
lat*

Eraf. de in-
stit. Prin,

Secondly, they are to confi-
der that sceptors are not giue
vnto Kings (tyrant-like) to abuse
their authority, but to be strick
obseruers, of the lawes they impo-
pose vpon others: That the duty
of Kings and subiects (other
wayes then in the dignity of
commanding, and that Kings
are onely countable to God) is
mutuall, *Principi populus censum
debet, debet obsequium, debet hono-
rem; populo viciscim Princeps debet
clementiam; debet vigilantiam.* Ow

Principatus
nihil aliud
sunt quam
splendida
ministeria.
Eraf. apo. 5.

Kingh

FOR PRINCES.

5

Ad Iustin.
Cæs.

Plut. in ap

Crimen li-
cer per se
graue erat
tum admis-
sum in Cæ-
sar's maie-
statem, ta-
men Heroi-
dolum exac-
ta non secun-
dum legem
propriam
vindicta.
Suet. in Cæs.

King (saith *Agapetus* to *Iustinian*)
sith there is none vpon earth
able to command thee, impose
an necessity of keeping the lawes
vpon thy selfe. *Augustus Cæsar* be-
ing exasperate by an offence of
high quality (ouercome with the
violence of his passions) did pu-
nish a young man, contrary to
the law hee had made; and hear-
ing him cry out, O *Cæsar* I ap-
peale to the law which thou hast
made, did so condole the exacti-
on of punishment, not due be-
fore legall censure, that hee did
forbeare to take food; vntill
such time as hee had fully
testified the greatnesse of his
conceiued sorrow: a notable
example in a great Prince to
whom the breach of law hee
had made was so dishonourable of

Plat. de
doct. Prin.

that he studied rather to punish
his owne error, then the offence
of so high quality, committed a-
gainst his royall dignitie : hee
did well know, that the law is
the soueraigne queene of diuine
and humane gouernment: that it
is not enough to make lawes, but
to keepe them.

Principes
ministrandi
sunt ad curā
& salutem
hominum,
ut bonaque
Deo illis
regitur.

Plat. de
doct.
Prin.
ΒΑΣΙΛΙΚΟΝ
ΔΙΔΟΧΗΝ.
li. 2. fol. 101.

Thirdly, let ambitious *Alexander*, and tyranous *Dionisius*
(whose ruling appetite, and cru-
elty, on world and humane
blood cannot satiate) consider
that Kings are the images of
God; that as God is goodnesse it
selfe, and distributes his goodnesse
to all men : so Princes (Gods
vicegerants) ought to bee profi-
table to their subiects : not to
preferre their priuate gaine be-
fore the publike good, but to

drawe their picture by the pat-
 terne of their Maker , and so
 shine before their people, in a-
 bandoning of vice, and follow-
 ing of vertue , as they exceed
 them in place and dignity. Let
 Princes wisely weigh that the
 helme of the Common-wealth
 is committed to their charge,
 and that they are countable for
 the well or ill gouernment ther-
 of: That there is nothing more
 contagious, or that sooner dis-
 perseth through the body of
 estate, then the example of Prin-
 ces, whose liues are so conspicu-
 ous as the sunne, and therefore
 to the good of all men they must
 be the best amongst men, or to
 the preiudice of all, and their
 owne the most wicked.

*Si quispiam
 nauita mo-
 dicum, erra-
 uerit, avertit
 nauigantibus
 nocuentum,
 sed si nauig-
 ator ipse
 delirauerit,
 totius efficit
 nauigij per-
 nicie Agap.
 ad Iust.*

Fourthly, the boyling desire

Iacob. mag.
Brit. &c.
Rex : in
Epist. ad
Carol. Prin.
Suet. in
Fla. dom:

Conditio
Principum
miserima
est, ubi
timentur
insidiæ pro-
ditoriæ,
fraudes,
doli, sediti-
ones, inimi-
citiae, vene-
na. Reinh.
Lor.

of Empire will growe cold, if
Princes set before their eyes, the
infinite dangers to which they
are subiect; to what burthen
they are tyed, how full of thor-
ny cares, and commonly how
short the life of greatnesse is. It
was not without cause that *Cæ-
sar* did complaine, vpon the mi-
sery of Princes, subiect to per-
fidious machinations, detestable
treasons, deceitfull conspiracies,
and intoxicate poysonings: they
cannot in safety goe abroad,
without a guard, neyther take
meate before some other taste
it: they must in peace liue ar-
med, not onely against the in-
uasion of forraine enemyes,
but intestine and domestick
friendes: one betrayes them,
another deceiues them: other
flatter

if flatters them : they are the sub-
 jects of all discourte ; the ob-
 jects of all mens eyes : from
 all which the vulgar are secu-
 red : they are neither subiect to
 feares , nor feared or enuied of
 any : their earthen cups yeeld
 them drinke to quench their
 thirst , but not to extinguish
 their life : hunger makes their
 browne bread sweete , labour
 their sleepe quiet , small fire
 keepes them from cold , course
 clothes shelters their nakednes,
 and an innocent life crownes
 their death.

Nulla enim
 aconita bi-
 buatur ficti-
 libus, tunc
 illa time, cū
 pocula su-
 mas gem-
 mata, & lato
 sitinum ar-
 debit in
 auro: Iunc-
 nal. Sat. 10:

By which it is euident that
 Princes must cyther acknow-
 ledge the weight of their of-
 fice, what intricate difficulties
 and dangers are in the right
 exercising thereof ; that they are
 set

ΒΑΣΙΛΙΚΟΝ
ΔΕΣΠΟΝ.
Epist.

Reinh. Lor.

Iacob. mag.
Brit. &c.
Rex dei-
naugurat.
Prin. fol.
122.

set vpon the theater of the world, or (tyrant like) resolute that the Common-wealth, must be the stage of their insolent life, and wished for death. The continuall toyles whereunto Princes are subiect, made *Cesar* oft-times wish to bee exonered of so heauy a burthen; hath beene the cause that many wise and learned Princes haue preferred, priuate life, before publike greatnesse.

Lastly, let the serious meditation of the strict accompt that Princes must giue, serue to curbe the insolent affecting of gouernment; the time will shortly come (death sparing no more Kings than beggars) when hee must yeeld vp his accompts (according to the greatnesse of his talent

the talent) before such a Iudge, from whom all the Monarches in the world are not able to appeale; and whom they cannot deterre, deceiue, or corrupt: what strickt account will hee take? what seuerer iudgment will hee pronounce against such as either haue vniustly vsurped his authority, or being lawfully placed in his throne vpon earth, haue intruded themselues, or not acquitted them of the trust committed to them? *Agapetus Iustinianum admonuit, ut talem se prestaret erga subditos ut famulos, qualem Deum futurum erga se exoptaret.*

Vidimortuos magnos & pusillos stantes in conspectu throni. R. ucl. 10.

Omne autem mihi vitium tanto conspectui est se crimen habet, quanto maior qui peccatum habetur uen. Sat. 8.

It is then manifest that good Princes (to whom the incessant care of their charge is more deare, then the mad and foolish desire of preheminance) are not

(instit.
1.

AIKON
ON.

happy by the externall shadowes
of greatnesse, but by shewing
themselues great, in ouerruling
their disordered affectiōs (which
is none of the least, but rather
the perfection of humane acti-
ons) and then in the establishing
and keeping of good lawes: in
the administration of Iustice; in
rewarding the vertuous and
punishing the vicious: in ex-
alting the humble, obedient,
and beating downe the proud
oppressours: in repressing of
enemies and cherishing of
friendes: in punishing treaso-
nable practises, and detesting
inposturing flattery: in chastis-
sing detractions, and discour-
tenancing hollow-hearted hy-
pocrites: and finally to bee
such, as they care not who

looke vnto their most secret actions, or outward gesture.

These and the like bee true kingly functions, the rich iewells that adornes diademes, and are the happinesse of Kinges; not consisting in temporary, momentary pleasures, or deceitfull vices: but vpon the neuer perishing delights, that are builded vpon the vnremouable rocke of vertue, vnto which no man can ascend, but by the steppes of diuine wisdom. *Salomon* (in whose choise 1. Reg. c. 3. it was to aske what hee pleased) did well know that this was the ladder by which *Iacob* did reach vp to heauen, and the life of kingly maiesty; therefore he did not aske riches, vaine glory

glory or worldly pleasures; but
 wisdom; neither worldly wis-
 dome, but such whereby in vp-
 rightnesse and vnderstanding he
 might execute his royall functi-

Erast. apoc. 4 on. *Philip of Macedon* was desi-
 rous that his sonne *Alexander*
 should not giue his mind to cor-
 ruptible riches, but to the study
 of philosophy.

Reinh. Lor. These great Princes did wisely se-
 inform themselves, that wisdom and
 learning are the *Herculian*
 pillars of Kings, without which
 their conditiō (although embelli-
 shed with the glory of *Salomon* the
 Empire of *Alexander*, the armies
 of *Xerxes*, the riches of *Crasus*, and
 other whatsoever vanities na-
 ture doth produce, or art inuent
 is more miserable then the poo-
 rest *Codrus*, or despised *Lazarus*

It is then religious wisdom, seconded by good education & learning, that dignifies Princes in their youth, accompanies them in their life, and glorifies them after death.

O vitæ religio conservatrix, tu cœlitus demissa interris, animos verè virtute imples; tu diuinarum humanarumque rector: tu imperia, sceptrà, iudicia, ut firma, ut legitima sunt facis: tu privatorum fortitudinem moderaris: tu populos in fide ac officio contines: in te una bene beateque vivendi firmamentum neexistit: demum nihil in Principe nec populo præclarum est, quod non a te ortum ducat, tuoque illustratur splendore.

SECTI-

SECTION. II.

*What benefit commeth to a Prince, by
good education and learning.*

*Eras de in-
stit. Prin.*

AS the most fertill ground, without culture, is not onely barren in the production of wholsome fruits, but doth ouergrowe with thistles and hurtfull weedes. So the mind of man without education, is not onely infertill in the propagation of vertue, but naturally inclined to bring foorth ignorance, voluptuousnesse, and all other vices. *Salomon* saith, that foolishnesse is tied to the heart of a young man, and cannot be vntied but by instruction. There is no man borne good, neither Prince

PROV. 22. 15

*Nemo nascitur sapiens sed fit.
Senec de ira*

Prince, howsoever nobly descended, without wholsome doctrine, did prooue himselfe by worthy of Empire.

It concerneth therefore generous, high borne, and ingenuous Princes, to follow the study of good letters, to honour and loue, and retaine the professors of liberall Arts, and to bee proficient in them: The benefits thereof are many, the effects is admirable, and the reward inestimable.

First, vertuous education begetteth a habit of vertue, and all hatred of vice, for there is nothing more certaine, then that thereby a man becometh more then a man, and participates in the diuine nature; on the

Cic. 2. Tusc.
quart;

Aelian:
Lamp.

Plut. de es
duca puer.

other side, if he be left to his naturall ignorance, he degenerates to all wickednesse, and simpatiseth rather with the most sauage and rude beasts, then with reasonable men.

Lucurgus the Spartan lawgiuer, made manifest the powerfulnessse of education, by the diuers effects of two puppies. *Duo catuli ijsdem parentibus orti, ceterum diuersam vitæ consuetudinem affecti, alter gulosus, alter venator euasere.*

Eras. 3. apo.

Secondly, although Princes so exceed all others in the abundance of all things, that learning may seeme either to serue them to small vse, or not necessary at all: yet for many weightie considerations, the
more

is more powerfull they are, the
 e- lesse able they are, to gouerne
 d either themselves, or their peo-
 ne ple without knowledge and
 s, learning; being more ready to
 decline from the right hand of
 y- vertue, vnto the left hand of
 y- vice, then to keepe the sure
 e way, neuer knowne to the ig-
 s. norant and vnlearned. Lear-
 i, ning is that strong guard, that
 defendeth Princes against the
 r deceitfull inticements of pro-
 s sperity, power, honour, riches,
 - and whatsoeuer else præcipi-
 tates greatnesse (blindfolded in
 the *Cimerian* darkenesse of ig-
 o norance) to an irrecoverable
 r downefal: a Prince ought not
 y to measure his happinesse by
 e those false goods of fortune,

Principes
 opushabent
 multis præ-
 ceptis, vt
 sanctè vi-
 uant; vt ve-
 terem cum
 suis ad festi-
 bus Adamū
 rerum copia
 luxuiantē,
 coerceant;
 ne volupta-
 tibus fran-
 frangantur,
 & insolescāt
 ad interitū.
 Gregor.
 moral.

Polib. lib. 7.

but by the true riches of his minde, *Gorgias* being asked, whether he did thinke the Persian King happy or not, answered, he did not know how vertuous and learned hee was; for, said hee, there is no happinesse in these things that may be taken away.

moti

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Thirdly, learning stirres vp and excitates the minde and loue of a Prince, to the reading of bookes, wherein hee may learn al things needful for himselfe, or subiects. These dumbe flatters will praise him if he be worthy, or without feare, with the Prophet tell him; Thou art the mā: They wil finally (without blushing) admonish him of those things, his Courteors eyther

ther will not, or dare not: The want of learning is the cause that Princes reject the counsell of their friends, and contemne the power of their enemies, ignorance caused *Cambises* cruelly to murder the son of *Praxaspes* his servant, for his faithful counsell; Tyrannous *Dionysius* to checke *Plato* for his louing aduice. *verba tua inquit Dionysius, otiosorum senum sunt, & tua inquit Plato, tyrannum sapiunt.* Seneca de ira.

These & the like Phalarisme examples of tyranny, prooue that the knowledge of learning is necessary for good Princes; that thereby they become so much better, that they willingly embrace ver-

tue, and come to the knowledge of themselves. *Omnes boni principes, de quibus legitur, vel fuerunt per se studiosi, vel habuerunt sapientes ad instruendum eos.*

Eccles. 27.

Fourthly, although by descent, nobility of blood, and indulgence of fortune, Princes are eminent: yet to adde a more shining brightnesse to their externall splendor, learning is necessary, *Doctrina est ornamentum aureum prudenti & quasi brachiale in dextro.*

Ex Doct.
Gerh. no-
uiam.

learning is an honour to all men, saith *Meander*: many famous Princes at home and abroad, haue beene more reuerenced for their learning, then honoured for their greatnesse

Fiftly, learning onely bring

will

with it lasting, and Prince
worthy pleasures, the rest are

Cicero in
Senec.

but deceitful momentary, baits
to insnare them : *Gaudia falsa
non remanent, sed fugitiua volant,
quod leuius videretur, si fugientia
non relinquerent at ergo venenum.*

These false pleasures are right-
ly named (by *Architas*) the most Martial. l. 2:
destroying plagues inflicted
vpon men. *Aristotle* was wont
to admonish his schollars not
to looke vpon pleasures at
their comming, but in their
going for in the one (said he,)
they shew faire, in the other
they leaue sorrow and repen-
tance.

On the contrary, the de-
lights that are begotten of lear-
ning and vertue, are true ioyes,

Cicero pro
Arch.

permanent pleasures, the ornaments of youth, the crowne of age; They adorne prosperity, uphold aduersity, at home are the best stewards, abroad the best interpreters, in peace the vishers of idlenesse, in warre the Marshalls of camps, in company the ministers of discourse, and alone priuate and true Councillours.

z. offic.

Noble *Africanus* vsed oft to say, that he was neuer lesse solitary, then when solitary.

diag. Laert.

A Prince of *Athen*, being demanded what he did profit by Philosophy, answered; That at all times hee could without offence, conferre with himselfe, and in euery discourse drawe a conclusion consonant to reason.

son. Besides, sayd hee, the
of knowledge of Philosophy,
y, makes mee loue wise learned
re honest men, detest flattering
ne Parasites, and fooles.

Sixthly, learning adorne a Gell. l. 13.
ne Prince with curtesie, clemen-
cy, and meekenesse; The first
e, begetteth inseparable loue, the
ne second humane admiration;
and the third diuine applause.
o The loue of subiects, is the
i wall of kingdomes. Mercy e-
stablisheth the throne of a
e King, and meekenesse deifies
y him. *Omnis eruditio mansuetos* Horat. 2.
Epist.
at *facit, nemo enim adeo ferus, ut non*
al *mitessere possit, si modo doctrina*
e, *patientem præbeat aurem.*

Seauenthly, in most despe-
rate diseases (by learning a
Prince

Epist. Fam.
mil. lib. 6.

Siquidem
studia vt
optime for-
licitatē ex-
collunt; ita
facilime ca-
lamitates
minuunt;
Senec. de
consol. ad
Albinum.

Prince findes matter of com-
fort, and present helpe. This
was the medicine that *Marcus P
Tullius* did minitter to his
friend. O *Balbus*, said hee, if I
could prescribe better medi-
cine for our equall griefes, I
would; such as I can, I will
let the study of good letters,
which for our delight we haue
formerly embraced, bee now
the comfort of our miseries,
and last health: as they did ad-
uance our better fortunes; so
they will mitigate present sor-
rowes, cure our wounds, and so
expell melancholy passions,
that the sorrow of humane mi-
series, shall haue no further en-
try then to the gates of our
weakest fences.

Since

Since therefore humane miseries, are no lesse incident to Princes then poore men, they thought by learning to arme themselves against the violent batteries of aduerse fortune. If *Cresus* had participated either in all learning, or aduise with *Solon*, Quanto maior est fortuna, tanto minor est secus. Arist. ethi. in his flourishing estate, he had found more comfort thereby upon his tragicall theater, then in the millions of his golden treasures. *Dionisius* (nothing inferiour to *Cresus* in tyranny or presumption; but superiour by learning; in his exile, being asked what he had learned by *Plato*: answered, that by Philosophy he had learned to vndergoe equally the estate of a Prince, and beggar. Licet Regi affectu fieri philosophu. Plut. in apo. Gellius l. 2.

Gellius l. 2.

Heron. ad
Heliod.

Philosophi
ponunt qua-
tuor species
perturbatio-
num, dolo-
rem, metum,
spem, Leti-
tiam, quibus
hominum
vulgus, ut
procellosu
mare flucti-
bus inquie-
tatur Arist.
pol.

Eightly, a learned Prince doth willingly enclyne to wisdom and vertue, he followeth the one, & shunneth the other not for feare, but for loue of themselves. The Cubiculars of the Persian Kings, were enioyned euery morning to put their master in minde of his kingli office, by these wordes: Arise O King, and goe about the publike affaires: A learned Prince needeth no such aduertisement, before hee goeth to bed hee premeditates the next dayes worke, in his bed hee consults vpon it, and at his arising hee executes his settled designs; hee is neither overcome, with sorrow, feare, hope, ioy, and other vulgar violent per-

perturbations, but willingly
 followes those wholesome
 lawes he doth enact for others.
Aristotle being demanded what
 hee had profited by Philoso-
 phy, answered; That hee had
 learned to doe those things
 willingly, that others did for
 feare of the Law.

Oderunt peccare boni virtutis amore,

Oderunt peccare mali formidine pœnæ.

Ninthly, giuing of answers,
 vsing perswasions, resolving
 of questions, discoursing of
 lawes, conferring of honours,
 defence of things proposed,
 or done, are inseparably an-
 nexed to the office of a King:
 vnto all which, hee must
 bee by learning inabled, lest
 hee expose himselfe to the
 cen-

*Eloquentia
 principibus
 magno or-
 namento est
 Cic. 4. de
 finib.*

Plato, de
rep.

Socrates ad
Demouiac.

censure of ignorance, or be
come the subiect of smothere
laughter and future contemp
The words of a Prince are (lik
the oracles of *Apollo*) no soon
spoken, but taken holde
by all men: therfore great ca
is to be taken, that his worde
his orations, his answeres an
demandes, be consonant to th
to the dignity of a Prince. *Plato*
did pronounce the state hap
py, where a wise and learne
King did raigne; for said he
learning is the only and chief
happinesse, and ignorance th
greatest ill: vpon the first de
pends all humane felicity; v
on the last assured misery. *Aristippus*
made choyse, rather to
bee a begger, then vnlearned

because by the one hee wanted
 onely externall and temporall
 riches, but by the other huma-
 nity, knowledge, and endlesse
 wealth. *Sola omnium possessionum
 immortalis scientia.*

Wherefore (to conclude this
 point) learning keepes states
 from returning to their former
 chaos of confusion, it is the
 sun that enlightens the minde
 of Princes, and being remoo-
 ved, gouernment by disorder,
 turns into tyranny, and is ob-
 scured with the darke cloudes
 of ignorance.

Cic. pro
 Arch.

Aug. super
 psal. 101.

*Alphonsus Aragonum Rex, cum
 audisset quendam dixisse non de-
 bere principem scire literas, fertur
 exclamasse: eam vocem bouis esse
 non hominis, cum a rationis iuditio*

non

*non profecta, sed in/ulso belluina re
ditatis instinctu fuisset effusa.*

SECTION. III.

*Of the vertuous life of Princes :
the election of their Councillors
officers, and seruants.*

THere be three inseparable companions that ought to accompany Princes; First, the care of themselves; Secondly, the care of their subiects, Thirdly, the care and iudicious choyce of Councillours, officers, and seruants. The first is the rule whereby the second and third are squared; the good life of Prince, is the fountaine from whence

*Imperatib;
bi, impera
seruis, & im
pera subdi
tis. Sociad.*

*Virtutes
Principis
per omniu
imperatorum
coiora dif
funduntur.
Senec. de
Clement.*

whence the waters of life, of
 countrey, city, and court flow:
 The Prince is the head, they
 the members, he is of no lesse
 force in their politicke body,
 then the head in a naturall;
 which being crasie or disea-
 sed, imparts sicknesse or death
 to the weaker parts; Princes
 are of star-like influence vpon
 inferiour bodies; If the ayre
 bee infected with an epidemi-
 call quality, they that dwell
 therein cannot be very sound:
 If Princes bee giuen to good-
 nesse and vertue, the subiects
 and seruants like apes imitate
 them; if vicious, they ex-
 ceed in all licenciousnesse and
 insolency. This exemplary life
 of Princes was the ground-
 stone

ΒΑΣΙΛΙΚΗ
 ΔΕΥΣΗ.
 Epist.
 Ex Plut.

Fla. vopisc.
in auct.

stone whereon *Platoes* Republicke was builded; old *Solomon* faithfull counsell to Prince was to goe before their people in vertue and goodnes, which precedency is the maintaining of piety, honesty, and obedience: *Secundum iudicem populi* & *ministri eius*, saith the Wise man.

Philostrot.
lib. 9.

The Annals of all nations demonstrate, that whatsoever vertues or vices Princes have followed, such were the patternes from whence the life of subiectes and seruants were drawne. *Efficacissimum est exhortationis genus Principem facere quod ab alijs fieri velit.*

Ex dione
cassio. lib. 9

As this personall care is the first royall wisdom, and the fram

frame of good government ;
 is the wise election and making
 choyce of counsell and
 helpes (for supporting the hea-
 vy burthen of a diadem) the
 next neighbouring vertue. *Cer-*
sum est Principem non posse sua
scientia cuncta compl. Et, itaq;
conciliari eorum quæ inter homines
unt diuinissimum est.

Opera dan-
 da, vt &
 Princeps
 suos mores
 integros &
 incorruptos
 præstet rei-
 publicæ &
 quoad licet
 omnes sub-
 ditos, proce-
 res, aulicos
 ac ministros
 sui similes
 habeat.
 Eras. in lit
 prin.

Princes then are first to con-
 sult with that supreme King
 by whom they raighe ; hee is
Magni consilij Angelus ; admirabi-
lis consiliarius : without this
 counsell all other is erroneous
 and full of danger. *David consu-*
lebat dominum antequam facta ar-
dua agrediretur.

Esa. 9. 6.
 Humana
 consilia ca-
 stiganter,
 quando Cæ-
 lestibus
 præferuntur.
 Max. lib 1.

Next vnto diuine consultati-
 on, the helpe of counsellours
 D 2 and

and fit persons (for secondly
 so weightie a charge) offer
 it selfe to the iudicious view
 of Princes , and wherein the
 following cognizances are
 to be obserued : First , that such
 as are admitted , to so hono-
 rable a place, bee religious fe-
 ring God , and of vpright li-
Consiliorum gubernaculum lex do-
na, & in consilijs acquirendis plu-
rum adiungit vitæ probitas : S
 condly , that they be *fidi reru*
hominumque periti , faithfull
 counsell, skilful in affayres and
 conditions of people. Thir-
 ly, that they be free of flatter-
tantum nocet adulatio in consilijs
quantum veritas consilij. Fourt
 ly , that they may bee wil-
 graue, well affected and seen

Ambros. 3.
 de offic.

Principio-
 sile non
 dulciora sed
 opima so-
 lon. apud
 Laert.

in matters of State, of good
 experience, and such as by
 their various fortunes haue
 learned the art of counsel-
 ling: *Mihi fortuna multis rebus* Ioan. Pall.
ereptis, vsum dedit bene suadendi, part. 1. ca. 9.
 faith Mithridates. Fifthly, coun-
 sellours must bee calme and
 humble, (euer shunning foo-
 lish ambition and downe-
 throwing pride.) But well ad-
 uised and free in deliuering
 their counsell, and full of cou-
 rage in the execution of those
 things, that doe concerne the
 weale of their Soueraigne and
 state. Sixthly, they are to
 bee constant in their actions
 and deliberations; *Prudens*
& sapiens non semperit vno
gradu, tamen semperit vno

consultari o-
 porter, ope-
 rari veloci-
 ter: consu-
 lere autem
 tarde Arist.

Eth 6.

(consilium)
 sine stabili-
 tate solidi,
 ne moueant
 cur, timor
 amore, vel
 cupiditate,
 in consilio.
 dandis lib.
 5. Histor.
 tripart.

via. Seuenthly, that they be modest in their gesture and actions ; *Nullius in verba* *seruilis sententia* *sponte authores* , & *quo* *ies* *ni* *cessitas* *ingrueret* *prudenter* *modi* *rantes*.

Adeo oc-
culum re-
nebatur cō-
siliū apud
Romanos,
ut arcana
Patrum
conscripta
multis secu-
lis nemo
Senatorum
enunciare-
t. Val. lib:
3. cap. 5.

Lastly, because secrecy is the key of the rich cabinet, where in counsell is inclosed, Kings are to bee carefull that their counsellours bee secret and close in matters consulted vpon. *Taciturnitas optimū atque t* *tissimum rerum gerendarum vincu* *lum* , *quia res magnæ non possunt* *sustineri ab eo cui tacere graue est*

These be the rare rich robes wherein counsellours are to be inuested ; whereof Princes are to take such notice that none be admitted to so eminent dig-

nity, without their wedding garments : That (if it be possible) they may bee eyther well knowne to the Prince, or by his diligent inquiry tryed by the touchstone of good fame.

Conſiliarius
us tibi ſic-
vnu ex mil-
le Eccleſ. 6,

*Singuli decipere & decipi poſſunt, nemo omnes nemine. n omnes ſeſelle-
runt.* Next vnto the election

of counsellours, ſucceedeth the choyce of followers, officers, and ſervants ; wherein there qualities, places, and number is to bee conſidered : For the

fiſt, King *Davia* leadeth the way to ſucceeding Kings : *Ambulans in via Domini mihi miniſtrabit* ; Let them be of the faithfull of the land, vertuous, diligent and honeſt in the diſcharge of their places, bending

Pla. 101,

Plat. 7. de

rep. Arist. 5.

6. Pol.

Thucid. 6.

Plurim Pol.

all their studies promptly, carefully to aduance the weale and honour of their Soueraigne; they that are in most eminent places, and neereſt to the perſons of Kings, as they ought to be well educated, generouſly inclined, endued with wiſdom and diſcretion: ſo muſt they not thinke that all men are borne for them, and they for no man; but that the loue they owe to their countrey, tyeth them (as feeling members of one body) modeſtly, and in ſit time to offer vp the griefes, or reaſonable ſuites of ſuch ſubiects whoſe condition, or place, admits them not to the preſence of Princes.

Laſtly, wiſedome aduiſeth

all

are all sort of followers of Princes,
 and (from the Cedars to the shrubs) to shun softnesse, delicacy, and
 idlenesse; to abandon all such
 Vices as are the poyson of
 Countrey and Court: Such are
 Atheisme, blasphemies, volup-
 tuousnesse, flattery, detraction,
 hypocrisie, & other such staines
 of Court, as *Agricola* wisheth to
 bee farre remooued from the
 Courts of Christian Princes; &
 which he pointeth out thus:

Et qui mol-
 lia gettant
 in domibus
 regum sunt,
 Math. 12.
 Has posun-
 das vitiouū
 radices e-
 uellat prin-
 ceps.
 Et Colloq.
 Ger. Nou.
 Agricol. in
 prouerb. ;
 Ger.

Fides, honestas, humilitas, ac veritas
Pudor decens, & mentis alma castitas,
Simplex nitentis pectoris prudentia,
Integritas, & omne virtutis iubar:
Ex principum modo palatii procul
Fugere quorum (proh dolor) vices gerunt
Fraus atra, perfidia, procacitas, sales,
Calumniæ, palpatio, ronchi, doli,
Nasuta sanna, scommæ, ludus aleæ,
Posationum crebra concertatio

*Summi nihil dei metus perpenditur,
Curatur & nihil respectus ultimi
Fati, nihil tormenta dira tartari.*

Quint.
Curt.

Ael. Spart.
Minus in-
iucunda est
aula, quam
infinita fa-
mulorum
maximè ser-
uiliū ca-
pitum, para-
fitorū, Lur-
conum &
scurrarum
multitudo
complet.
Erasde in-
stit. Prin.

The last obseruation is in the
number of attendants and ser-
uants, wherein Princes (with *Alexander*) may more safely make a
choyce of few and sufficient
then (with *Xerxes*) of confused
multitude of parasites, false lo-
uers, or ignorant followers, and
the reasons be these :

First, as the most populous
feast (although most sumptuous
ly prepared) is full of clamor
and incombrances, is trouble
some to the master, and oft
times ministers discontent to
the guests: So populous courts
are euer so interlarded with
seruile, illiberall, thraasonical

intruding and vnprofitable
spirits, that for their owne ends
haunts the Court, and (al-
tho though maintained with great
ser charge) are euer subiect to
ha quarrelling, wrangling, enuy,
ak and discontentment, thereby
ent enforcing Princes to leaue
se their kingly Soueraignty, and
to become painefull spectatours,
an diligent mediators ouer them,
whom they ought to com-
mand. Secondly, where there
be many followers, the most
secret affayres of Kings are (by
cunning of corrupt flatterers,
of spies, and intelligenciers) expo-
sed vpon the rockes of disco-
uery, and parat-like tongues of
the fame spreading vulgar.
Thirdly, many attendants (by
the

In infinita
aulicorum
multitudin
sunt Versi-
pelles, ex-
ploratores,
qui Late-
bras aularū
omnes ex-
cutiant cō-
silia quæ
nouerint
produnt,
Petrar. dial.
22.

the prodigall exhausting of re-
uenewes) so disables Princes,
that (without emptying their
coffers , and impayring the
publike good) they can neuer
satiat the waste and inexplable
bellies of all such followers.

Arist. 5. ex
dione Caf.
Go Val.
max.lib.9.

Fourthly, *Paucos seruos bene re-
gere difficile, plurimos impossibile
est*: As it is difficill to gouerne
few well; so it is impossible to
keepe many within the pre-
cinct of loyalty and obedience.

PAZIAIKON
ΔΡΟΝ.
li.2. fol.70.

To shut vp all, the kingly
structure of Court, ought to be
a patterne of vertues, is builded
vpon the exemplary vertues of
Princes, strengthened and vp-
holden by the faithfull aduice
of honourable counsellours;
preserued & garnished by true
hear-

hearted subiects, and domestickes: is ruined or defaccd by such of those, as make other vse of their places, then that to which they were ordained: of whō Horace thus complaineth. Orat. 1.
Epist. 15.

*Pernicies, & tempestas, barathrūq; macelli
Nos numerus sumus, & fruges consumere
Sponsi Penelopes, nebulones alciniq; (nati,
In cute curanda plus a quo operata iunētus,
Cui pulchrū juit, in medios dormire dies, &
Ad strepidū citharæ cessatum ducere curū.*

SECTION. IIIL.

What generall obseruations the happy and quiet gouernment of a Prince requireth.

THese bee the chiefe obseruations that are necessary for the right tempering

Greg. apud
Iob.

pering of the actions of Princes : and attaining to a wished calme amidst the tempestuous seas, wherein they daily saile;

First, that their desires be consonant to reason, then which there is nothing that more bescemes the dignity of Kings.

Cic. 1. offic.

Secondly, that they wisely estimate, the weight of matters in hand, lest more or lesse care be taken then is needfull.

Thirdly, that iudiciously they moderate those things which doe belong to the dignity, or indignity of affaires, neither comming short, or exceeding a Princely *decorum*.

Fourthly, that they bee courageous in suffering : free heart-
ted

ted in giuing: thankfull in re-
warding: mercifull in pardo-
ning, and (setting aside their
priuate respects) referre all to
the publike good: *Vt tutela sic* <sup>Plato. de
rep.</sup>
*procuratio reipublicæ, ad utilita-
tem eorum qui comissi sunt, non
ad eorum quibus comissa est, ge-
renda est.*

Fiftly, that Princes manure
the whole body of their Em-
pire, by the equall distributi-
on of iustice, lest by labou-
ring to make one part too fer-
till, they leaue other parts
barren: *Totum corpus reipublicæ
cura, ne dum partem aliquam tuea-
ris reliquas deseras.*

Lastly, Princes are to make
vse of the worthy counsell, that
the Philosopher did giue to
Can-

Epist. in ad.
Eand. E.
pist. 9.

Candicius the Theban : which was, that men of mature age, grauity, & vpright iudgement, might bee his Deligates and helpers : that yong men might goe to the warres, or be otherwayes vertuously imployed. That women might keepe within doores : for (saied hee) if old men sit by the fire : yong men be giuen to idlenesse ; and women goe about mens affayres , the Common-wealth shall neuer be without danger, neyther thy person without paine. *Principis est, pro salute Reipublice & noua excogitare, & antiqua restituere.*

SECTIO

SECTION. V.

By what meanes the generous mindes of
Princes are knowne.

Although Salomon sayth,
Cor regis non perscrutabile Prou. 25.
sicut altitudo Caeli: & incom-
prehensibile, sicut profunditas ter-
re: Yet as the powerfull pla-
nets of heauen, and the fruites
of the earth worketh vpon,
& nourisheth inferiour bodies;
so be there many heauenly in-
fluences & signes whereby the
generous mindes of Princes
are made knowne to their sub-
iects: some whereof I will
shortly touch.

First, the true generous
E minde,

Salomon
petit a deo
sapientiam
ad regendū
populum
dei, cui de-
dit Domi-
nus, Cor
sapiens &
intelligens
3. Reg. 15.

minde, of Princes, is knowen
by their due respect to the
Lawes of their Maker and Su-
preme King: with *Salomon* they
are earnest with God, that their
chiefe wisdom may be in his
obedience, their delight in his
commandements, that in their
owne time iustice and peace
may flourish, and that their
posterity after them may be
worthy to sit in the chayre of
of *David*.

Senec. de
pist. 15.

Senec. E-
pist. 39.

Secondly, the minde of true
borne Princes, is not capable
of base and sordid actions; but
is delighted in high and rare
designes : for as the flame of
fire (whose nature is to as-
cend) cannot be depressed : So
the minde of such Princes, the
more

more noble, the more inclined
 to Princely heroicke actions; Macrobi. lib. 2. cap. 4. Alexander nihil animo nisi grande concepit. Seneca de beneficii. 2.
 euer contemnes those things,
 which the vulgar holdes most
 deare. *Principis animus quo ve-*
hementior, eo nobilior & actuosior
est, nam felix qui ad meliora
hunc impetum dedit, & extra ius
ditionemque fortune se profudit;
Contemptor eorum quæ vulgus ad-
miratur: Their care is to bee
 approoued of the good, such Erasimistic. Princ.
 they preferre, such are their
 counsellours, such are alwayes
 about them; they are neuer
 (tyrant-like) cruel, nor vindic-
 tive; nothing offends them
 more then the spoyle of vniust
 officers or corrupt iudges. *Pes-*
cennius imperator Consiliarijs suis
ne vel aliquam onerandi pauperes

occasionem haberet, addidit salaria, dicens, indicem ac officarium nec dare debere nec accipere.

Diog. Laert.

Thirdly, such Princes suffer not good men, basely to prostitute themselves, or seruilly demand iustice; but are willingly inclined to giue accessse and hearing. *Aristippus*, being reprooued by his friend, for lying so long at the feet of *Dionisius*; answered: I am not in the fault, but *Dionisius* that hath eares in his feet.

Beroal. de
op. stat.
Eapust.
Fulg. lib 4.
Cic. ad
Brut.

This Princely mindē is euer giuen to follow the workes of light, as charitie, peace, meeknesse, goodnesse and temperance; is wholly addicted to shun vices and follow vertue; wherein (euer keeping a golden meane)

meane) they are meeke and
mercifull, but so as by lenity
they nourish not the vices of
their people: seuerer, not incli-
ned to tyranny, but in repres-
sing iniuries, & terifying others
fro offering them. *Qui veterem*
fert iniuriam, inuitat nouam, si
quis primus laeserat debitas dedisset
penas, ceteri ab iniuria temperas-
sent. Chilon of Lacedemon adui-
seth Princes so to moderate
their actions, as they be neither
fearefull to their inferiours, or
contemned of their equalls; the
one fauours of tyranny, the o-
ther of pusillanimity.

Beroal. de
opt. Stat.

Fourthly, the mind of Prin-
ces is giuen to true liberali-
tie: Goodnesse and truth vpholde
the throne of Kings, base aua-

Prou. 10.

ryce is the *μνηστοπολις* chiefe of euills, and most distant from true noble mindes.

It was written vpon the tombe of queene *Semiramis*;
Quisquis Rex pecunijs egurit, o-
Plut.in apo. pto monumento quicquid voluc-
rit, capiat: Couetous *Darius* ha-
 uing taken the citie, (expecting
 great store of riches) caused
 the monument to bee opened,
 wherein he did finde nothing,
 but this following inscription,
 vpon the other side of the
 stone, *Ni vir malus esses, & pe-*
cunia inexplebilis. haud mortuorum
loculos moueres; wherof the mo-
 rall is, that Princes are not cu-
Eras. 7. apo. riously to search, neither affect
 perishing riches: *Auarus Prin-*
ceps, facultates suas non possidet,
sed

sed ipsum possident.

Lastly, the constant high minde of Princes, is not troubled with vnsetled resolutions, Eraf. instie Princ. but at all times is armed with true fortitude: they are neyther puffed vp with prosperitie neither dejected with aduersitie; their maiesticall countenance is euer one, at home or abroad.

*Rebus aduersis animosus atque
Fortis appare. sapienter idem
Contrahe vento nimium secundo
Targida vela,*

This Princely minde sympathises with such as are of vpright heart, constant and true. *Placeant regibus, labia iusta* Prou. 16. & *veraces diliguntur.* The true friendship of Damon, and Pi-

Val. max
cap. 7.

thias was so pleasant to *Dionisius* (although a tyrant) that hee not only pardoned the offence of the one, but desired to bee admitted into their friendship. A poore man exhibiting his bill fearefully to *Cæsar*, was by him thus checked, or rather comforted. *An putas te assem dare Elephanto.*

Macrobi. lib.
2. cap. 9.

In one word, the kingly minds of good Princes, are free of all such taints and violent passions, as præcipitates maiestie; are endowed with true patience, which is none of the least Princely vertues; and was so eminent in *Augustus Cæsar*, that he could abide the byting ielts of his meanest subiects. *Coniugia si irascere agnita videntur*

tur

tur, sprete exoleſcunt. When Aga-
 thocles, the ſonne of a Potter Plut. in apo.
 (crowned with regall dignity)
 had beſieged a certaine towne,
 and entred the ſame, and had
 ſold ſuch for ſlaues, as had vn-
 iuſtly depraued him; hee did
 meekely tell them, (if they did
 ſo any more) hee would com-
 plaine to their maſters. *Non ho-*
mines occidit, ſed ciuilit̃ illis ex-
probarit & intempeſtiuam maledi-
centiam, & ſeruitutem maledicen-
tie pr̃mium.

SECTION. VI.

Of Nobilitie.

WHere the ſeede of
 honour hath a true
 diſcent from nobi-
 litie

litie of ancestors, a ground of
 vertue; springing by noble de-
 serts, continued with wisdom,
 and maintained with care, a
 fruitfull haruest, and plentifull
 winter cannot but follow: for
 as subiects are most easily in-
 clined to follow ancient nobi-
 litie; so oftentimes vertue fol-
 lowes nobilitie of blood, and
 is the chiefe meanes whereby
 Princes attaine to the due re-
 spect of neighboring friendes
 and subiects. Yet this nobility
 of ancestors is not so to bee re-
 lyed vpon, as if it could adde
 any thing (except seconded by
 goodnesse) to the dignity of
 Princes: For nobility is the
 act of time, and dieth with the
 Father, if the Son be not alike

ΒΑΣΙΛΙΚΟΝ
 ΑΠΟΝ.
 lib.2.fol.97

Salust. in
 Iul.

ver

of vertuous. *Nobilitas cognatorum* Chrysost. in
e non valet, nisi fuerimus nos ipsi bo- Math.
e, ni; Nobility then by descent
a (without vertue) is rather an
ill imaginary and vulgar opini-
on, then reall and true nobi-
litie:

*Nam genus & proavos & quæ nō fecimus
Vix ea nostra voco.* (ipsi

It is a ridiculous and often- Francis.
Petr. dial. 6.
tye humour, to glory in the
merit of others vertue; for
certainly the splendour of an-
cestours, is the greatest stain,
that can taint degenerating po-
sterity; the very name of a
Prince, imposeth a necessity of
well doing vpon Kings; to
this purpose *Chrysostome* sayth
well, *Ille clarus, ille sublimis, ille
tunc integram nobilitatem suam pu-
tet*

Eras.apo.

Juuenal.
sat. 5.

tet, qui dedignatur seruire
tijs & ab eis non vult superari. Iphicrates, the sonne of
 a Shoo-maker (preferred to
 Emperiall dignitie) being
 taxed by degenerate *Hermocleus*) for the basenesse of
 his birth ; answered, I am
 the beginner of my nobilitie ; but thou the extinguisher of thine. *Caius Marius*
 did glory in the multitude
 of wounds hee had receiued
 in defence of his Countrey
 not in the glorious monuments or images of his Ancestours. *Iuuenal* did haue
Publius Plancus (who vsed to
 boast himselfe descended from
 the noble family of *Drusus*
 by the nose ; intimating

all succeeding proud glistering
Thraſoes (that like Statues are
 of good for nothing but to
 looke vpon , or talke of the
 nobility , powerfullneſſe , ver-
 tues and riches of their An-
 ceſtours) that they are wor-
 thy to be laughed at. *Fronti-*
tinus gaue charge before his
 death , that no monument
 ſhould bee built for him:
 For , ſayd hee , if I haue
 liued vertuously , my me-
 morie ſhall not periſh ; ney-
 ther needeth any Monu-
 ment of Gold, Marble, or
 Braſſe : but if I dye vici-
 ouſly I am worthie of none;
 they ſhal rather reuiue my infa-
 my then illuſtrate my memo-
 ry. *Qui vere clarus videri velit ne*
oſten-

Eraſ. 8. apo.

ostendet sculptas aut coloribus ad
 umbratas imagines, in quibus
 quid vera laudis est, id pectori de-
 betur; sed potius virtutis monu-
 menta moribus exprimat.

SECTIO. VII.

*Antidotes against the poysoning
 of vaine glory, and ambitious thoughts
 that intoxicates the minde of young
 Princes.*

Eras. insit.
 Prin.

ALthough greatnesse hath
 ever many soothers in
 vice, persons of base
 condition, attending and hem-
 ming it round, with perswas-
 ons of selfe conceite; yet is
 earthly glory a deceivable pic-
 ture drawne with false colours
 blemished with euery breath

the worke of fortune, blindly
imparted to the good and bad.

On the contrary, the true sur-
vey of greatnesse, is a diuine
worke, and able to restraine
the most powerful monarches

from the dangerous pathes of <sup>Plin. Pan-
ger.</sup>

pride, tyranny, and ambitious
aspiring. *Supra non extra homi-*

nes Princeps, non minus hominem se
quam hominibus præsse cogitet.

This serious examination hath
the true originall from the due

consideration, what Princes
are in their conception, in

their birth, in their life, and
what they shall be after death:

They are (as all men) concei-
ued in sinne, borne naked, lesse

able then many more base
creatures to take food, or helpe

them-

Is vitam æ-
qua lance
pensauerit
qui semper
fragilitatis
humane
memor fu-
erit. Hiron.
in Math.

themselves : they liue not onely exposed to humane diseases and worldly cares, to which priuate men are subiect; but to many miseries, from which the vulgar are exempted : after their death, they must be food for wormes, and againe (with all men) assume those same bodies, and in them receive a correspondent reward as they haue vsed their talent.

Prov. in Mill.
Chant.

Princes are to consider, that all goodnesse is the free gift of God ; freely bestowed vpon them, for the weale of themselves and their subiects : but euery disordered affection, proceedeth from the corruption of nature, and enclineth vnto tyranny : They ought to think
that

ne that their Vicegerency from
 ese God is their greatest glory; that
 ict they are to exercise it but for a
 to short time: that although they
 ict bee entituled to all such glori-
 fel ous titles as may exalt swelling
 bel pride; yet who knoweth but to-
 me morrow they may bee (where
 ol all kings before them are) the
 re foode of Serpents and Worms.
 ed All flesh is but Dust and Ashes;
 in and therefore hath no cause to
 na be proud: It is like to the grasse
 o of the field, this day greene to-
 ol morrow withered. Brittle is
 in the greatnesse that fadeth in a
 moment. If Princes had the
 ee wisdom of *Solomon*, the beau-
 o tie of *Absolon*; the strength of
 y *Samson*, the riches of *Cresus*, and
 the long life of *Metusalem*;
 what

Fortunam
 tua O Prin-
 cept, pressis
 manibus te-
 ne: lubrica
 est, nec in
 viro teneri
 potest; im-
 pone felici-
 tari fraxor,
 facilius eam
 Reges. Curt.
 lib. 2.

An ignoras
 magnos ar-
 bores diu
 crescere, v-
 na hora
 extirpari
 idem Curt.

August. de
nata. & gra.

Ambros. in
exam.

what shall all these fayling vanities auayle, except by a vertuous raigne in this short kingdome of cares, they so dignifie themselves, that they may be entailed to an euerlasting kingdome of Ioyes. Where be the glorious shewes of most powerfull Monarchs? whose pride builded high aspiring *Babylon*, whose ambition one world could not containe? where be the inuincible Emperours that did ouer-rule the world, the horse, out-landish attire, number of attendants, leaders of troops and al other false pleasures that did attend vpon pride? are they not turnd into ashes? doth not the least push of death make shepheards and kings equal?

qual? was not the birth of those
 great Cedars of *Lebanon* weake,
 their life inconstant, their death
 putrification: looke into their
 sepulchers, and discerne who
 was a king, who was a subiect,
 who was rich, who was poore;
 finde out (if thou canst) the vi-
 ctor from the conquered, the
 strong from the weake, the
 beautifull from the deformed:
 or trye some cause of humane
 arrogancie, thou shalt finde
 pride and ambition neither a-
 mongst the counsels of the
 wise, nor bodies of the dead.

Agap ad
 Iustin.

*Factus es princeps in terra, ne igno-
 res te ortum ex terra ex pulvere
 ad solium ascendere, atque in eun-
 dem pulverem descendere necesse est.*

SECTIO. VIII.

*How Princes ought to moderate
their power.*

THe due calling to mind
that a Prince is *homo* (un-
der which all worldly
miseries and vanities are com-
prehended) ought to bridle his
power, and the consideration
that he is *Deus*, or, *vice Dei*,
Gods vicegerent, ought to curb
his will. *Meminerit princeps non
solum quantum sit tibi commissum sed
quatenus sit permissum. Quod libelli-
cer*, is the *dictum* of a Tyrant, &
the right mixture of contraries,
is the true temper of gouverne-
ment, nothing being more
hurt-

Memento
ait mihi
omnia in
omnes lice-
re. Suet.

hurtfull to authoritie, then
vntimely interchange of pres-
sing and relaxing power. *Va-*

rie temperandum sceptrum & Plut.in apo.
laxanda aut addenda imperij il-
le habena. The arrogant pre-

sumption that all thinges
are lawfull, is the poyson

Diog.laz.

which once drunke, makes
Kings abuse their authori-
tie and encline to licentious-

nesse and tyranny. *Antigonus*
did seuerely checke one of
his Courtiours who did sug-
gest that all things were
lawfull for Kings. Not

so (by *Iupiter*) sayd he, one-
ly to tyrannous and barbarous
Kings; but to mee nothing
is lawfull but that which is
honest and iust: authority is not

F ;

giuen

giuen to be the supplement of vice or the protection of tyranny; but to be the defence of vertue, and patterne of iustice.

Greg. 11.
Moral.

A recte agendo vocati Reges, quod recte agendo regale nomen obtinent amittunt peccando.

Erasm. in-
stit. prin.

The right tempering of authority is sometimes to dull the edge of the imperiall sword with lenitie and mercy, which makes subiects more carefull to offend. Other times kingly au-

ΒΑΣΙΛΙΚΟΝ
ΔΩΡΟΝ.
lib. 1. fol. 2.

thoritie is restrained from things that are lawfull to others: errors in priuate persons are vices and blemishes in kings.

Finally, the affecting of iustice, the flourishing estate of the commonwealth, the modest life of subiects,

of subjects, contempt and hatred
 of tyrannous liberty, volup-
 of tuous and superfluous aboun-
 ce. dance, wicked followers, and
 od. blindfolded ignorance is the
 nt true extent of authoritie. *Ne a-*
 ht *nimum inducas tuum alios debere*
 n- *beneste vitam agere, regibus immo-*
 ne *deste viuendi relictā licentiā, sed ea*
 tie *sis temperantia vt exemplum recte*
 es *viuendi alijs constituas, compertum*
 f- *habens subditorum mores prorsus ad*
 u- *similitudinem principis componi.*
 in
 o-
 ns
 in
 e,
 o-
 of
 s,

Argumentū
 recte guber-
 nati regni,
 si subditos
 videas locu-
 pliores ac
 vehementer
 modestos
 cura princi-
 pis reditos.
 Rein.lor.
 Isocrat.ad
 Nicol.

SECTION. IX.

*Whose image good and bad Princes
represent; by what Epithetes
they are knowne, and of their se-
uerall actions.*

Eccl. 3. Apo

Ut deorum
cū sint op-
time natura
propriū est,
benefacere
omnibus,
nocere ne-
mini: ita
princeps sa-
lutaris quo
nihil deo
proprius,
omnibus
prodesse ne-
mini stude
incomoda-
re. Plato. de
repub. ex
Iulio pol-
luc.

GOOD Princes represent
the image of God, whose
vicegerents they are;
him they do imitate (to whom
it is essentiall to be goodnelle it
selfe) in doing good to all, and
incommodating none. They
do not (like wolues) prey vpon
their people, but cherish and
protect them: they punish but
seldom, & then are vnwillingly
drawne to it, and therefore iust-
ly, such Princes are intituled to
the

the names, of fathers, religious,
meeke, gentle, prouident, iust,
humane, magnanimous, free,
liberall, contemners of riches,
commanding and ouerruling
their affections, of sound iudg-
ment, wise in counsell, sober, Demost. a-
apud Stob.
vpright, firme, full of authori-
ty, princely Maiestie and in-
dustry; carefull watchers ouer
their people, ready to do good,
slow to reuenge, sure, constant,
enclined to iustice, easie to giue
accesse, courteous in speech, lo-
uing the obedient, louers, pro-
curers, keepers of peace, yet
friends to soldiers, and (if need
be) can be both kings and cap-
tains. Such Princes are born to
the good, doe liue with the fa-
uor, and die with the regrate of
all men. On

Ex Erasmo.

On the contrary, if *Apelle* should delineate a tyrannous wicked Prince, he could not describe draw it otherwise than by the pattern of the Prince of darkenes, and monstrous mishapen creature, as if an armed dragon with many eyes, more teeth, sharpe clawes, an insatiable belly, crammed with humane blood, euery way feared full, and offensive to all, but especially to good men, abusing his power, to the preiudice of the Commonwealth. Such Prince was *Nero*, such was *Caligula*, such was *Heliogabulus* and many others, whose birth and life were plagues to the world and did iustly merite the epithetes of tyrants, vngodly, cruel, savage, violent, auaritious

ell deuourers of their people:

ou prowd, difficill in giuing ac-
 cesse, vncourteous, irefull, terri-
 pable, slaues to lusts, intemperate,
 es, inconsiderate, inhumane, vn-
 iust, light, vnconstant, incorri-
 gible, contumelious, the au-
 versours of warre, haters and di-
 sturbors of peace, borne to be
 the (Tamerlanlike) scourges of
 the world, reigning with dis-
 content, and dying with ap-
 plause of all good men.

Tamerlan-
 nes Scitha-
 rum rex ro-
 gatus, quid
 tantum se-
 uitiae indul-
 geret, toruo
 vultu respō-
 disse fertur,
 an me homi-
 nem esse pu-
 tas, an non
 porius dei
 iram ad ho-
 minum per-
 niciem in
 terris agen-
 rem, Sabel-
 de ir.

h As the Epithetes of good &
 wicked Princes are, so are their
 actions different, the one ad-
 uances & Confirmer the com-
 mon good, preferres it to al pri-
 uate respects: tyranny aymes al-
 together at their owne priuate
 ends, neglects the publicke
 good

Salust. in
 Catil.

good; either approuing the detestable oath of Oliarchy, *Plurimum odii persequemur & pro vitio*

Arist. pol. 5. si adnitemur ut illi sit male, Ovi

with arrogant Xerxes cōsultin

vpon affaiers rather to shew

their power; then for the we

of their subiects: *Ne videretur*

Eras. apo. 5. meo consilio agressus contraxi

vos, interim mementote mihi

rendum magis quam suadendum

In a word the difference betw

twixt good and bad Princes

is such, as is betwixt louin

fathers, and rigorous Masters

the one affectes the weal

and health of their children

the other the gaine they make

by their slaues. Good Prin

ces commands things that are

profitable to the State, Tyranti

rant

Princes such as are pleasant, to
 their owne humours. It is the
 glory of good kings to follow
 vertue, of tyrants to embrace
 vice, of good Princes to be se-
 cured by the loue of their sub-
 iects, of tyrants by the strength
 of wals, and multitude of
 guards.

Isocrat. de
 bell. fugien.

Finally, the frame, the ac-
 tions and qualities of good
 Princes and Tyrants are so
 vnlike and different as God
 and Belial, Light and Darke-
 nesse, White and Blacke: so
 that there is no blessing vn-
 alder heauen giuen to man more
 profitable then religious wise
 Princes, no greater curse a-
 boue hell, more pernicious
 then Tyrants, placed in autho-
 rity.

Cicero of
 sic. 3.

I haue insisted this farre vpon these diuers attributes and differences, that thereby good Princes may bee incited (at times) to peruse the Annals and Histories of former time wherein they may reape much fruite, by conferring things past with things present, *Nihil nouum sub sole*, there they shall finde the true proportion, like ly colours, and bright shining lustre of vertue, and the very deformed shape of black new dying infamy. *Principibus bonis nihil melius, contra nihil peius tyrannis qui eiusmodi belluæ sunt, non alia sub sole portenta neq; noxia neque magis omnibus inuisa.*

ΒΑΣΙΛΙΚΟΝ
ΔΕΥΤΕΡΟΝ.
li. 2. fol 93.
Ecclef. I.

SECTION. X.

By what meanes a Prince may secure himselfe in his kingdome and obtaine the loue of his subiects.

AS wisdom (which is the brightnesse of the euerlasting light, the vndefiled myrror of the Maiesty of God, and image of his goodness) is the sure ground of the stately pillar of gouernement: so is the fauour of subiects, the maintainer of so glorious building, and the kingdomes that are gouerned by the vertue of Princes, and loue of subiects are most quiet and firme. The most vndomeable beasts are made

Prudentiæ ad omnes res humanos usus, sed ad imperium maximum quod sine ea non solum infirmum sit sed nullum. Lip. lib. 3. 1.

made more easily mylde, by gentle familiar vsage, then by roughnesse or stripes; and the loue of Subiects (without which Princes can neuer be secured) is sooner conciliate, by beneuolence, then by vnbridled authoritie and crueltie.

Mat. 5

Psalm. 36.

Blessed are the meeke in heart for they shall possesse the inheritance of the earth, and shall be delighted in the multitude of peace, was not

written in vayne, but for the instruction of kings, & establishing of kingdomes, by the fruit of wisdom, not by the effect

Diog. lib. 2

of Phalarisme. *Ciuius placet stude, habet id multum gratie,* was

the worthy sentence of Bias for (sayd he) if Princes should desire to equall or exceed Ce

croth

by crops in nobilitie, *Policrates* in
 by happinesse, *Cræsus* in riches,
 the *Xerxes* in armies, *Cæsar* in victo-
 ries, and *Pompey* in triumphs: Eraf. in paneg. ad Philip.
 no helpes can so auayle them
 as the vnited and true loue of
 subiects, which is the impreg-
 nable strength, and neuer emp-
 tyed treasure of kings: *Non sic* Claudian. in consul. honor.
exubie, non circumstantia pila
quam tutator amor.

The Empire of kings ouer
 their subiectes is compared to
 the command of fathers ouer
 their children, or masters ouer
 their schollers: as he is no lo-
 uing father that beates his son Senec. de Clement.
 for euery slight fault, and no
 lesse cruell master that punish-
 eth his scholler for the natural
 defects of his sight or hearing.

Scdm est
tabes tan-
que e gau-
de & vul-
neribus, ab-
recto homi-
ne in silue-
stre animal
transire.
Rhen. Lor.

So many rigorous precedents of
punishment are no lesse dis-
gracefull to a king, then many
buryals to a Physition. *Seueritas*
amittit assiduitate auctoritatem.

The more remisse kings go-
uerne, the more they are hono-
red, loued, and obeyed: no ver-
tue becommeth them better
then clemency; neither more
surely bindeth the hearts of
people. What is more ioyfull
then to rule with the applause
of men? Who dares imagine a-
ny harme against that Prince
that is meeke and mercifull,
vnder whose sheltring wings
Iustice, Peace, Security and Ho-
nours flourish? Meekenesse and
Mercy establiseth the throne
of a king: Pride and Crueltie

ouer-

Ecd. 10. 15.
Luk. 1. 52.
Eccl. 10. 1.

ouerthrowes the seate of a Ty-
rant. *Sedes diuum superborum di-* Psalm.

fluxit Deus, & sedere fecit mites

pro eis. The house of the wicked

shall be ouerturned, but the ta-

bernacles of the godly shall flo-

rish. Let the short raigne and

tragicall end of *Dimyus*, *Cali-*

gula, *Vitellius*, and many others,

(whose tyrannous life hastned

their wished, yet immature

death) confirme that no tyran-

ny is of long continuance, that

such are much deceiued that

dreames stabilitie, or securitie

to Princes without goodnesse.

Existimatum de munte tuo regnare

cum volentibus imperas: the Prince

that wants the fauour of his

people hath lost his chief guard

and that Prince that is fearfull

Eccles. 10.

10. & 18. 19.

1. am. 2. 7.

8.

Thales Mi-

lesus intera-

roganti,

quid difficile

tenē incuit,

videre tyrā-

num. ap.

Stob. Cic. 5.

offic.

Non sunt
adamantina
imperij vin-
cula quæ
Dionysius
Tyrannus
dicebat.
ex Plur.

Ael. Soar.

to many, must of necessitie be
afrayd of many. *Dionysius* the
Tyrant excruciated with this
feare, did make choice to suffer
the paine of singeing the haire
of his beard with hot fire, ra-
ther then comit his conscions
life to the trust of a Barbors
rasor. *Alexander Pharees* neuer
entered his Queenes chamber
before diligent search was
made, that no priuate weapon
were hidden in it: yet (if wee
will wade into the shallow
brookes of the heathen) wee
shall find that the liues of these
and thousandmore of heathen
Princes was tyrannous, & their
death miserable: but we Chri-
stians learne our lesson from
our maker. *Mibi vindicta, ultio*
mea

mea est, ego retribuam, sayth the

Lord. We must thinke our sins

*Deut. 32.
Rom. 11.*

the iust cause of our afflictions,

and that God sometimes sends

wicked kings to the punishmēt

of wicked people; and as God

*Dabo reges
in furore
meo.*

giueth them for the punish-

Osce. 13.

ment of sinne: so must Gods

*Qui malum
rectore pa-
titur Deum*

people onely by repentance

*non accuset,
quia sui sunt
meriti, per.*

and amendment, submit them-

*uersi recto-
ris subiace-
re dimoni. Gre.
sup. Job.*

selves to his pleasure, in whose

hands are the hearts of kings.

It is not lawfull to think an ill

thought of kings, far lesse to lay

hands on the Lords annointed.

*Potestas
omnis siue
bona, siue*

Let not the hād but the hart of

*mala, & deo
est, & que
potestatibus*

a traitor be acursed, let his flesh

*siue bonis,
siue malis
honori tribus*

be carnage to the foules of the

*endus est.
Augu. con-
tra Manichz*

aire, his bowels sacrificed to the

hangmā, & his memory eterni-

sed vpon the tables of blacke

Rein. Lor.

infamy. But to come to my purpose; Ifay a Prince hath many gates to receiue the fauour & loue of his people, amongst which I shall shortly poynt at foure.

Eccles 10.7.

Cic. de orat.

Senec. Epist.

18.

Plut. in. Fol.

Potentia,

mansuetudo

iungatur, pi-

thag apud

Scob.

First, because pride is hateful to all men ; Princes shall shun the enuy that comes thereby, if they do not boast of their high fortune, power, riches, or what else is more deare vnto them, accounting no otherwise of them, then as of the vncertaine goods of fortune, and that they can auayle them no further, but according to the good or bad vse of them. Modestie and humility are no lesse eminent in Princes then subjects, and are the attractiue A-
damant

damants that drawes the loue
 of subiects to their king: we do
 see the motion of the Sunne is Gregorio-
 ral. 17.
 most slow, when it is highest in
 his Zodiake: So the more high-
 ly greatnesse is promoted, it
 ought to be the more settled &
 calme. *Salomon* (to this purpose)
 giueth aduice; *My sonne, in all thy* Eccles. 3.
workes embrace meeknesse, and thou
shalt be loued aboue the glory of
men.

Secondly, there be two things
 peculiar vnto kings, of them-
 selues iust and lawfull, whereof
 the timely or vntimely pressing
 auayleth much to conciliate
 the loue or dislike of subiectes.
 The first is, imposing and ray-
 sing of subsidies for the pub-
 licke good, and maintaining of
 G 4 the

the great charges of kings : although they be as due to them from their people, as iustice, clemency, and protection is from

Rom 13.6.

Mat. 22.21.

Mar. 12.17.

Luc. 20.

Princes to subiects: yet are they to bee imposed as seldome as

ΒΑΣΙΛΙΚΟΝ

ΔΩΡΟΝ

lib. 2. de fol.

99.

may be, and onely when the weighty affaires of Princes and state so requires. *Ieroboam* by im-

Pater meus

cecidi vos

flagellis ego

cedam vos

scorpionibus.

3. Reg. 11.

posing heuy burthens & exactiōs vpon his people was punished

by the cutting off ten tribes frō his kingdomes; wherby is inti-

mated to future posterity that altaints of (tirantlike) oppressiō

& base auarice (euer liable to contēpt) are frō kings far to be

remoued. The other obseruatiō is in making of new, or reforming ancient lawes or customs

crept into abuse, or remouing

Xen in Cir.

such

such as at the institution were profitable, yet for the present time, are either hartfull or not necessary: in all which Princes are to keep such tēperate, mean, as their proceedings may be warranted by the generall consent of the most wise and best sort of subiects, and freed from all suspicion of particular ends or rashnes. *Novum omne, & quod incognitū est, suspectū est.* The very name of novelty is oft times more offensive to state, thē the benefit that comes therby profitable. For this cause Princes sometimes tolerate such things as without the prejudice of the Common-wealth, and their royall dignity, may be suffered: otherwise things that haue had long continuace are by little

Leges legibus non
recreant
marcescunt.
Plat. de leg.

Arist. 5. pol.

Dion. 22.
Thuc. 6.

and little to bee reformed. *Siquid eiusmodi erit vt ferri possit aut tollerare conueniet, aut commode al meliorem vsu deflectere.*

Thirdly, if Princes shewe themselves affable and exorable not vindiictiue and seuerer in the rigorous execution of lawes for euery light offence; they shall much oblige the fauour and obedience of their subiects: for as impunity begetteth contempt of lawes: so frequent punishment ingenerates hatred, senslesse stupiditie, carelesnesse, & contentious repugnancie. *Marcus Antonius* was so familiar with his subiects that hee did louingly name some father, some son, according to their dignities & qualities. This Prince

Si Princely familiarity made him
 aut so beloued, in his life time & at
 e al his death so condoled with the
 we brinish teares of his sorrowfull
 ple subiects, that it is recorded to
 in his neuer dying prayse: *Cum ex-*
 of tremum diem clausisset, tantus illius
 e; amor, eo die regij funeris claruit, vt
 a- nemo illum non plangendum cen-
 eir suerit.

Quæ hoc
 tempore ha-
 bemus bona
 ob nullam
 aliam cau-
 sam adepti
 sumus, quâ
 ob præstitâ
 obedientiâ
 principi.
 Pith. apud
 Stob.
 Salust. ad
 Cæsar.

Fourthly, because animaduer-
 sion in the liues and manners
 of people, euen in matters
 whereof penall lawes takes lit-
 tle or no hold, is powerfull in
 conquering the loue of sub-
 iects, and to eternise the memo-
 ryes of Princes with true glory.
 They are carefully to curbe
 blasphemy, luxury, Drunken-
 nesse, prodigality, idlenesse, and
 such

Iuuenal. Sa-
 6.
 Tacit. 121.
 Anal.

such other vices as are (in all a-
ges and sorts people) repugnant
to godlines or good manners.

*Prauas artes malasq; libi lines ab in-
uentute prohibebūt, a senibus eas vo-
luptates quas eorum etas sine dede-
core non attingit, ab vniuersa plebe*

otiu n. They are carefully to pre-
serue their people from blood-

Vbi diuitia-
rum cupido
inuasit, ne-
que discipli-
na, neque
bonae artes

fatis pollent
itaque meri-
to princeps

pecunia estu-
dium tollit,
aut quo ad
res feret mi-
nuet, atque
alligabit il-
lud verbis
vetus, sane-
bre malum.

Arist pol. 7.

Tacit. 6. anal.

Plin. paneg.

sucking vsury, & exorbitant ex-
tortion, so oft accursed in Gods
sacred word, & accounted (with
traitrous Iu'as his 30. peeces)

the price of blood. Lastly, Prin-

ces are to forbid all sumptuous

riot and prodigally profused

charges in building : *ne nimis*

struant, aut instruant : in house

keeping or dyet : *ne luxus mensa*

profusis sumptibus exerceatur. That

in clothiug a decent modestie a

mongst

mongst all degrees, sexes and
ages be kept, *Ne vestis promiscua viris & feminis, nobilibus, & plebeijs, nam conuiuicium luxuria & vestium, agræ ciuitatis indicia sunt.*

SETCIO. XI.

Princes ought to be easie in giuing
accesse, & ready to heare the com-
plaints of the oppressed and poore

THe hearing of the causes
of subiectes the iust bal-
lancing & determining
them, is the chiefe part of a
kings office Mercy and truth esta-
blisbeth the throne of kings, but hee
that regardeth not the crye of the
poore, shall cry and not be heard. To
this purpose S. August. aduifeth

ΒΑΣΙΛΙΚΟΝ
ΔΕΠΟΝ
lib. . . tol.

35.
Dices ro-
gans in tor-
mentis, non
exaudirur,
quia rogan-
tem pauper
rem non ex-
audiat in
terris.
August. ho-
de diuit.

Princes

Princes to be easie in giuing of
 accesse, & hearing of the com-
 plaints of all men, *Quis inaudi-*
ti atque indefensi tanquam inno-
centes percunt. Moses did heare
 the people frō morning til eue-
 ning. *Exod. 18. 19* Salomon did wisely deter-
 mine the cause of a poore pro-
 stitute harlot. His father *1. Reg. 3. 17* David
 did delight in vpright iudge-
 ment. *Suet. in Cæs.* But to leaue this diuine
 Ocean, and come to the shal-
 low riuers of the heathen; *O-*
ctavius Augustus did sometimes
 spend whole dayes, and best
 part of the night in the admi-
 nistration of iustice. *Alexander*
Ael. Spart. *Seuerus* did the like, and did se-
 uerely punish such subordinate
 Magistrates as were found
 slacke in their office. *Metbridat*

tes did minister iustice in 21.
languages to the people vnder
his Empire. *Imperatorem stantem
mori oportet, hoc est in causis audi-
endis, rebusque componendis strenu-
um & erectum vsque ad extremum
vite momentum oportere.* As the
people do much magnifie and
honor such Princes as willing-
ly doe heare their complaynts
and determine their causes: So
doe they contemptuously (al-
though secretly) hate those,
whose pryde, tyrannous answers
and diff. ill accessse, do vnwor-
thily challenge the name of
Empyre. Amongst these was
Demetrius who (after two years
attendance) did returne the A-
thenian Embassadours without
answer; and at another time
did

Mulier quæ
dam Adria-
num Cæsa-
rem rogauit
vt se audiret
cui ille, oriū
michi non
est, illa dein
de clamans
ait, noli er-
go imperare
Ex Plut.

Beroul de
opt. stam.

did publish, that vpon a certain
day ensuing hee would heare
the complaints of such as were
grecued: but when at the pre-
fixed time hee had liberally re-
ceiued their petitions, hee did
throw them all into the riuer
Ax's, by which carelesse dis-
couery of himself he did migh-
tily exasperate and alieanate the
hearts of his people. Good prin-
ces are to direct their course
(by the compasse of a good
conscience) a quite contrary
way. they are not to throw the
groanes of their subiects in the
riuers of obliuion, neither in
the all consuming fire of care-
lesnesse, or commit them to
such persons who endeaues
more their owne priuate gaine
then

then the publicke good : but
 are to appoynt them seasons of
 hearing, and returne them lo-
 uing and Princely answers. If
 sometime multiplicity of state
 affaires withdraw them, they
 are carefull that their deligates
 neither carelesly deferre hea-
 ring, nor coueteously exact vp-
 on suitors. The obscure life of
 the *Persian* kings, and cōmitting
 all the affaires of state, to subor-
 dinate persons, was neuer ap-
 proued of the wise, and euer re-
 corded to their discredit. Last-
 ly, (to trusse vp al) it is the glory
 of kings to imitate those fa-
 mous Princes that did equally
 administer iustice, giue easie
 accesse, louing answers,
 strengthening the weake,
 H and

Erasm in-
 stit. princ.

Persarum
 reges, domi
 additi vitā
 exigebant,
 omniaque
 regni nego-
 tia rejicie-
 bant in cō-
 siliarios ac
 officarios;
 Eras. ee m-
 stit. princ.
 Senec. de
 clement. j

and rewarding the vertuous
 and punishing the wicked, and
 were carefull that their Delir-
 gates did second their expecta-
 tion in the trust committed to
 them- This kingly function ra-
 uisheth the hearts of subiects
 to their Prince, and freeth Prin-
 ces from the propheticall sen-
 sure. *Principes tui infideles, socij
 furum, omnes diligunt munera, se-
 quuntur retributiones: Pupillo non
 iudicant & causa vidue non ingre-
 ditur ad illos.*

Eccles. 27.

SEC.

SECTION. XII.

Of the necessitie of Princes knowledge in the affaires of their Empire, and presence (so farre as is possible) in the administration of Iustice.

THe ancient Hieroglyphicke description of Princes, (picturing scepters with eyes) did mystically containe the most necessarie parts of the office of kings; whose quicke seeing eyes must see into the most darke corners of their dominions. The Sunne is the eye of the world, but sees not, but the king giues light to

Deus in
cœlo con-
stituit solē,
omnia ful-
gore suo
per illustran-
tem ita in-
ter homi-
nes princi-
pem, cuius
oculorum
perspicaci-
tas luceret
in populo,
cunctisque
perspiceret
colocauit.
Iust. Cæsar
Homer.
Iliad.

his subiects: must with Eagles eyes looke vpon all subiects pry into all Courts, obserue Iudges and Officers; lest the golden cloaked reasons of the rich or corrupted ouersway the innocency of the poore. *Princes* are the keepers, or (as *Homer* calls them) shepheards of their people. *Ne subditi a Deo oprimuntur: sibi concrediti a lupis rapacibus deuorentur*: They are exactly to know the true estate and peccant humours of their people; to which they may easily attaine, by Geography, History, frequent progresse, and sure intelligence: by these they shall learne the scituation of their seuerall Countreys or Prouin-

Studeat imprimis princeps regionum accutiarum situm, consuetudines, ingenia, instituta, populos cognoscere, Erasm. de instit. princip.

Prouinces, the customes,
 liues and manners of their
 people. It is written to the
 prayse of King *Ierion*, that
 hee had many hands, more
 feete, and but one minde, by
 which hee gouerned his peo-
 ple: That many other wise
 Princes haue secretly employ-
 ed such, of whose integritie
 and loue to the publicke good
 they were well assured, to
 take true information of the
 remisnesse or strictnesse of
 gouernement: in what estate
 publicke and priuate affaires
 did remaine: how the people
 were affected to obedience
 and vertuous liuing: whether
 Iudges, Magistrates and Offi-
 cers were enclined to Iustice

Princeps tā
 acutē quam
 serpens Epi-
 daurus cer-
 nere debet,
 quid in can-
 cellarijs,
 quid in di-
 cterijs a-
 gant, an lu-
 tis iudicijs,
 iudicetur
 populus.
 Macrobijs, 2.
 Deligat
 princeps
 quoidā, vel
 aulicorum,
 vel subdito-
 rum, non a-
 uaros, sed fide
 de charitate
 conspicuos,
 quos clau-
 culū ad sin-
 gulos regni
 terminos ab-
 leget, expis-
 catum &
 perceptum
 omnes vel
 relaxationes
 vel agraua-
 tiones im-
 perij. Arist.
 Pol.

and vpright dealing, to the
 publicke good, or their priuate
 gaine : that after true notice
 thereof, such mysty cloudes as
 did ouer shadow their people,
 might (by the Sunshine of re-
 formation) be dispersed. But
 although this secret enquire
 by others is prayse worthy,
 yet is the presence of princes (so
 farre as is possible) of much
 more consequence. *Non tam fa-*
liciter procedunt, quæ oculis agis alie-
nis, quam quæ oculo domini present-
administrantur. Caius Furius Crest-
 nus being accused for the pra-
 ctising of sorcery, in multiply-
 ing the encrease of a little field
 of corne, answered, *Omnia instr-*
umenta mea rustica in forum affer-
venificia mea Quirites hæc sunt.
 then

Presentia
 principis fa-
 cit omnia
 iusto ordine
 procedere
 Arist. Acco.

Si magna
 paruis licet
 componere,
 ut oculus
 Cresni fer-
 tilissimum
 agrum: ita
 principis o-
 culus par-
 uam rem-
 publicam
 florentissi-
 mam reddit
 Agricola in
 prouerbo
 Gerô

Then layde hee open his dili-
 gence, his paines and continu-
 all presence, then which there
 is nothing more besecming
 Princes in their royall office,
 neither more profitable for
 subiects in the augmentation
 of their priuate gaine : for to
 what greater indignity or con-
 tempt can Princes bee lyable
 then to cecity and senselesse stu-
 piditie: by which they doe not
 feele the abuses, whereby
 (vnder the vayle of their
 princely authority) the poore
 are oppressed, the sweat and
 oft times the blood of the mi-
 serable and weak is exhausted,
 the possessions, houses, fields,
 goods of widdowes and or-
 phants (by these that in wic-
 kednesse

Principe
 dominante.
 Suborinso-
 lent impo-
 stores frau-
 dulenti, fe-
 narratores
 avari, & ex-
 actores in-
 iusti, qui
 suis stipen-
 dijs nun-
 quam con-
 tenti, mise-
 ros subditos
 concutiunt
 exhaustiunt
 & perdunt.
 Rhein, Lor.

kednesse and authority are powerfull) are either deceytfully purloyned, or violently bereft. By the strickt obseruation or carelesse neglect of this princely suruay, many famous kingdomes haue flourished, or beene vtterly ruinated: amongst which I wil illustrate this poynt, by a short view of the causes of the large dominions, long continuance, and sodaine ouerthrow of the Romaine Empire.

Val. Max.
lib. 4.

Romani propter oculatissimam in publicas functiones intentionem atque conseruatas iustitie leges, sapientissimi atque optimi duces ubique gentium celebrati sunt; Rectores ac domini totius ferme terrarum orbis floruerunt tantisper dum

are
eyt-
ntly
fer-
t of
fa-
ori-
ed:
ate
of
ni-
nd
o-
am
em
a-
bi-
e-
r-
er
m

dum Iustitiæ studium, atque con-
cordiæ in imperio suo non emarcue-
runt: at postquam ambitio, simul-
tas, luxus, ac pecuniæ libido, (quæ
generis humani certissimæ pestes)
ingruerunt, statim præpotens illud
imperium, præclara dignitas, atque
gentis omnibus stupenda Populi
Romani maiestas, ad nihilum re-
ducta corruit, in memorabile cun-
ctis mundi gubernatoribus exem-
plum.

SEC-

SECTION. XIII.

Of Lawes and Iustice.

ALL humane lawes may
 bee reduced to a three-
 fold diuision, viz. to the
 lawes of nature, the lawes esta-
 blished, and to the ancient co-
 stomary lawes. That which
 the ancients did call the law of
 nature (as to do good and shun
 euill, doe to others, as we wold
 others should doe to vs) needes
 no great learning, because na-
 turall reason draweth men to
 the knowledge of it.

Egip. de leg.

August. de
Ciuil. dei.Aul. Gel.
lib. 5.

The lawes established are
 such as are prescribed by Em-
 perours

rouers and Kings for the gouernment of their people, and do consist, partly in reason, partly in opinion.

Customary lawes are such, as by little and little, haue bin Helinand. lib. 7. brought among people, and haue no other force, but in being well or ill obserued. In short, we call the law of nature that which reason commands; the lawe established that which is written and confirmed: customary Law that which hath long beene, and now is in vse.

Other ancient lawyers Gratian. lib. 3. subdiuides lawes, in lawes of nations, ciuill lawes, consular lawes, publicke lawes, military lawes, Romane lawes, and lawes

lawes of Magistrates.

Papinian.
lib. 3.

The law of nations is a law by all people generally obserued: (as to seize vpon that which hath no owner, to defend their countrey) it is called the law of nations, because amongst all nations it hath bin generally receiued and obserued.

Iustin, Cod:
4.

The ciuil law hath the institution frō the right instructiō and prosecution of processe: to assigne time, to answer, accuse, proue, oppose, cite, alledge, report, conclude, giue sentence & to execute it, to the end that e- uery one might haue their due and be defended from wrong. Consular law did enact what men of life Consuls should bee
what

habit they should haue, how
 they should be accompanied, Trog. Rom. lib. 1.
 where they should assemble, of
 what affairs they should treat,
 how long they should sit, and
 what goods they should pos-
 sesse. This law was peculiar Iust. lib. 12.
 onely to the Consuls of Rome.
Leges Quiritum were Roman
 lawes or priuiledges, proper to
 foure sorts of noble, ancient, &
 worthy Roman gentlemē, *Pa-*
tricijs, veteranis, militibus, & Quiri-
tibus: al which names were im-
 posed according to the variety
 of time: by this law they were
 priuiledgd to sit in their tēples,
 not to be imprisoned for debt;
 & if any of thē were seized by
 pouerty, to bee sustained vpon
 the common good, to be liable
 onely

onely to the Iudicatory of Rome, to bee free of taxes and subsidies, and to haue the benefit of diuers other priuiledges, that none except the aboue named persons enioyed.

Capitoll.
lib. 3.

Leges publicæ were common ordinances or statutes, that all the people did obserue, as repaying of Temples, common houses, walls of citties, measuring of streets, prouiding of things needfull to the common vse, gathering of taxes, impositions, and the like.

Vegeel. lib. 2

Lawes Militar were such as were made by those of iudgement and experience, to whom the ordering of military affairs was committed, and do chiefly consist in denouncing war,
con

of confirming peace, making ap-
 and poyntments, taking assurance,
 be in paying of souldyers, setting
 dg of guards, watches and senti-
 oue nels, making of trenches, as-
 signing of battels, in giuing
 non the assault, making the retreat,
 all redeeming prisoners, appoyning
 re of tryumphs, and finally,
 non in whatsoeuer did concerne
 ea the gouernment of military af-
 of fayres.

The lawes of Magistrates
 were lawes made by diuers
 Princes and Consuls, and had
 their names frō the authors; as Corn. Ne-
pos.
Lex Cæsarea commanded gates
 to be open at time of meales:
Lex Pompeia did assigne tutors
 or curators for pupils: by the
 law *Cornelia*, lands were diui-
 ded

ded. By the law *Augusta*, *Augustus* did impose tributes vpon the people for the publicke good. The Consul *Falcidius* enacted the law *Falcidia*, by which fathers were holden to be carefull for the education of their children. By the law *Sempronia* it was enacted, that no father might disinherit his sonne, not being a traitor to the Roman Empire.

But (because the variety of laws is impertinent to my purpose) I will come to the most necessary considerations that princes are to lay before them in making, disanulling, renewing, interpreting, & executing of lawes.

First, in the making of lawes

(as

(as the necessitie of time shall
 require) kings are to consider,
 that *lex Dei*, is, *via regalis*; quæ
nec ad dextram, nec ad sinistram
declinat. First, these things
 which doe belong vnto the
 true worship of God, are to be
 confirmed: next, those things
 that are conuenient for the
 commonwealth: then those
 those that are honest and com-
 mendable, & thereafter things
 profitable: the laws made must
 be rather wholesome then ma-
 ny, that they taste not of coue-
 tousnesse, oppression, or priuat
 gaine.

Lawes may bee disannulled
 wholly, when they are repug-
 nant to religion and pollicy: in
 part, when some things ate to
 I be

BAZIAIKON

ΔΩΡΟΝ

lib. 2. fol. 27

Ex tractat.

de 12. abas.

Omnium

legum est

inanis cen-

sura nisi di-

uinæ Legis

imaginem

ferat.

Aug. de

Cin. D. 6.

Possid. lib. 3.

Plat. 4. de

rep. 6. de

leg.

Arist. I. in

Rhet.

bee changed which formerly
the necessitie of time, or some
other causes haue tollerated.

August. de
dic. Sapient

In the interpretation of
laws, sanctity & equitie, rather
then the literall meaning are
to be respected, lest by wrested
glosses, legitimate lawes be ba-
stardized, white be made black
and blacke white.

Arist. 7. pol
Plato. 1. 10
de Rep.

In the execution of laws, vnder-
standing what good is to be
done, what euill is to be repre-
sed, is required, who are wor-
thy of reward, who of punish-
ment: for the lawes are no lesse
ordayned to defend and preferre
the vertuous, the to punish the
wicked. The execution of lawes
must neither be ouer strictly, or
remissely vrged, but enforced

or moderated as occasion shall
 serue, and offenders merit, *Sum-*
mun ius, est summa iniuria;
 when seueritie hath his rigour
 oft times it pulleth vp many
 goodly plants; which (being
 manured with clemency)
 might produce many excellent
 fruits of obedience, seruice and
 merit.

ΒΑΖΙΑΙΚΟΝ
 ΔΩΡΟΝ
 lib. 2. fol.
 20. & 85.
 Seueritas
 nisi in tra
 cōgurentes
 nocentium
 p̄uas se.
 coercet,
 saua cr̄
 delina est.
 La & lib. 6.

Lastly, the equall obserua-
 tion of lawes and distribution
 of iustice by Princes is careful-
 ly to be looked vnto least the
 mighty and powerfull offen-
 ders escape, & onely the weake
 and poore bee punished and
 wronged. Old *Cato*, Stoicall
Diogenes, wise *Anacharsis*, and
 many others, did complayne
 vpon this error, because they

Amor & o.
 dium, &
 proprium
 cōmodum
 faciunt se.
 pe Iudicem
 non agnos-
 cere verita-
 tem, Arist.
 Rhet. 1.

did well know that it is the height of vniustice to execute lawes in equally.

Contingit sepenumero, vt quæ parua tollunt depræhensi pendant, magnorum autem raptiores aut splendidi depeculatores (factis argenti vij.) euadant.

Arist. apud
Dioz. lib. 5.
Sine iustitia
ne Iupiter
quidē prin-
cipem agere
potest.
Lud. Viues
super Aug.
Erip. in
Ore.

The Princely distribution of iustice, is nothing else but *summa cuique tribuere*, is the helme of gouernment, the happinesse of kings and people. From Iustice ariseth religion, peace, truth, innocency and true friendship: in it Princes are to bee noble, iudicious, graue, seuer, inexorable, powerfull, and full of maiestie; neither enclining to the right or left hand, to the rich or poore, but determining all matters

the
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matters vnder their censure, as they looke to bee iudged by that supream Iudge whole Lieutenants they are.

Ansel. super
ep. ad Rom.
An brot. de
offic.

Finally, let subordinate Iudges so administer iustice, as they wil be countable to both their heauenly and earthly masters; assuring themselues (howsoeuer they escape here) that there is, *Vnus Iudex, vnum Tribunal incorruptum, ante illud stabunt mortales, ea in sella quisque sedet qui iudicat, vbi si iniuste iudicabitur, nec pecunia, nec gratia, nec falsi testes, nec deserti proderunt patroni.*

SECTION. XIII.

*Of the wrath of Princes, when and
how they should punish.*

Greg. Mo-
ral. 5.

Eraf. de Iust
prin.

AS clemency, slownesse to
ire, & proanesse to mer-
cy, are the diuine and
kingly robes of good Princes:
so furious anger, and desire of
reuenge, are the tyger-like and
deformed garments of tyrants
by which wisdom is banish-
ed, iustice is forgotten, peace is
ouerthrowne, the common
wealth ruinated, and the gates
of crueltie vnlockt and layd o-
pen: for this cause Princes are
carefully (setting before them
their

their fatherly affection to their
 subjects) to restrain the impe-
 tuous and dangerous inunda-
 tions of such passions, as are
 prejudiciall to themselves, hurt-
 ful to their people, and unwor-
 thy the title and dignity of
 kings. *Zelus & iracundia minuunt
 dies, ideo vitanda non tantum mo-
 derationis sed etiam senectutis causa*
 Cotis king of Thracia (being na-
 turally chollerick, and a seuerer Plut. in A-
 punisher of offences) hauing Po.
 receiued diuers rare & curious
 wrought (but fragile) vessels:
 (after hee had bountifully re-
 warded the giuer) did breake
 them all, and being asked the
 cause, answered; lest I should
 be moued to anger, and seuerely
 punish my seruants for brea-
 king

king of them , I haue broken
 them my selfe. This worthy
 Prince did well know, *that the*
Proverb. 20. *fear of the king is like the roaring*
of a Lyon : and hee that prouoketh
him vnto anger, sinneth against his
owne soule: and therefore did re-
 moue such combuttible mat-
 ter, as might set a fire his death
 threatning furie. There is no-
 thing more opposit to counsel
 and deliberation, the temerari-
 ous and sodaine anger: there-
 fore *Bias Prieneus* prescribeth
 delay as a soueraigne remedy
 against it: for by intermission,
 furious passions languishes,
 and the mystie cloudes that
 oppresse the minde either doe
 vanish or become lesse. *Anthe-*
nodorus the Phylosopher did
 ad-

*Ira atque
 cupido con-
 sultores pes-
 simi. Salust.
 in bell. Iug.
 Quoties ira
 animum in-
 vadit, mentē
 edoma, vin-
 ce te ipsum.
 differ tēpus
 furoris: dum
 tranquilla
 mens fuerit,
 fac quod
 placet.
 Greg. Mor.*

adulise *Augustus Caesar*, at such time as hee was angry, to rehearse twenty foure Greeke letters.

In punishing Princes are to keepe such golden meane and temperate mixture betwixt lenitie and seuerity, that the subjects bee neither wounded by the one, or become insolent by the other. *Leones quos mansuoscere volunt homines, iubebat olim Phraotes verbe ipsis non cedi, nec rursus blanditijs nimium leniendos suabat, quia sic nimium superbi euaderent oporibatur, itaque blanditijs minis permixtis facilius ad mores optatos posse deducere.*

Lastly, in punishment (if necessity enforce Princes to draw the sword of Iustice) great care

118 A TABLE BOOKE

is to be had, that it be done unwillingly, as with weeping eyes. Iustice without Mercy is as cruell as Mercy without Iustice is foolish: for although Iustice doth tell Princes, that not to punish an euill, is to allow of an euill; yet Mercy oft times pardons those that deserue it not: wounds ought to bee healed not hurt: onely incureable members are to be cut off: and punishment ought to be agreeable to the fault, and without partiality; lest some be punished and others escape: and finally, all priuate respects in punishment are to bee removed, lest vnder the shadow of Iustice, cruelty and tyranny be

Bern.

Chap. Of
the

Ambrosio de
vid.

the

sheltered. *Si omnino misso sanguine fuerit opus, considerandum est Principi ac sustinendum, ne ultra quam sit necesse incidat, cauendum ne maior pena sit quam culpa, & ne eisdem de causis alij plectantur, alij ne appellentur quidem.*

SECTION. XV.

Of two sorts of flattery, but chiefly of the last, that haunts the courts of Princes.

THERE be two chiefe enemies to vertue in all men, but are more specially preiudiciall to greatnes: the first is, the inward proceeding from home-bred weaknesse,

ΒΑΣΙΛΙΚΟΝ
ΔΩΡΟΝ.

lib. 2. de fol.
93.

Adulator
bonū quod
est abscon-
dit, & malū
quod non
est menti-
tur Greg.
Mor. 65.

Plato apud
Plut. de a-
mic. & adul.

Bias apud
Plut. ibidem
Demost. in
Philip. decl.
3.

weakenesse, which dayly sug-
gests store of false coloured
imposture. The second (where-
of I am shortly to speake) pro-
ceedeth from the oyle trowell
of the smooth tong of a mon-
strous man, called a flatterer.
This last sort of flattery, is a
false prayse of that which is
not praise worthy, or a smooth
detracting from the merit of
goodnesse, the waspish honey
of an impudent tongue, the
bondage of the eares, the
fayned friendship of a false
heart, and the chiefe An-
uill whereon the diuell forgeth
his most poysoned weapons:
or it is the *Ioab* or *Iudas* like
kisse of a smiling counte-
nance, the poyson of truth,
plaine

playne dealing and honesty,
that (Camelion like) can Plut. de diff
amic. & adul
turne it selfe into all colours,
following the fortune of
Princes and not themselves.

Plutarch (not without cause)
giueth warning to Princes, of
the twofold cunning of flat-
terers: First, (sayth he) they
faine ignorance of all matters
of moment, whereof loy-
altie should oblige them, ey-
ther freely to admonish or
louingly aduise: but in fri-
uolous indifferent or light
affayres, they shew their
care and officiousnesse. If a
Cobweb bee in the Princes
Chamber, or a Fustian dou-
blet (oft times lined with more
true loyalty and sufficiencie,
then

August. ad
Cassal.

Bears mens
quæ nec a-
dulator, nec
credit adu-
milanti.
Hier. dewi-
riten;
In obsequio
comitas ad-
sit, adulatio
omnium vi-
riorum nu-
trix procul
amoveatur.
Cic. in Lel.

then such glistering worme-
spun statutes can containe y^e be
in the chamber of presence the
keeps the flatterer a stir, cryes
out vpon his fellow seruants,
chamber keepers and vsuers:
for as knauish Empirickes for
curing a sore in the foote, cut-
teeth the haire in the head, or
pareth the nayles of the hand:
so flattering Mountebanks ne-
uer touch those things which
they ought, and are onely busie
in matters pernicious or triui-
all. It is musicke able to make
an honest mans teeth ake, to
see a young Catecumenist flat-
terer; after some short trauels
(bought perhaps at a deare
rate) at his returne, vent his
Matchiuiilian foppery with a
salu-

salutation of *Monsieur ie base le*
ombre de vostre gartier: and at his
 farewell confirme it with *per*
Dieu ie suis vostre seruitour Mon-
sieur : this he performeth, not
 onely to such great ones, in
 whose fauour he would glad-
 ly insinuate himselfe, but to his
 very corriuals, whose *requiem e-*
ternam hee would gladly sing
 (for enuy hath euer murdring
 eyes) but that such *Sinon* songs
 is the true *Canaan* language I
 much doubt.

Secondly, (man being en-
 dued with two faculties, ratio-
 nall and irrationall) the one
 heauenly, delighting in good-
 nesse; the other brutish, giuen
 to false pleasures and to the
 corruption of nature) the flat-
 terer

Emolliri a-
 dulationi-
 bus non so-
 lum fortitu-
 dinis non
 est, sed etiā
 ignauiz.
 Xen. in Cir.

Plut. de diss.
 Amic. & a-
 dul. II. in
 Sym.
 Plato in
 Phedr.

terer either (Athiest like) con-
temnes the heauenly parts of
the soule, or takes no notice of
them at all; the terrestriall o-
ther parts, hee cunningly and
couertly fomentes, vntill such
time as the vse of reason is
quite extinguished.

As wholesome meate (sayth
Augustine) neither nourisheth
the body, nor strengtheneth
the sinewes, but leaueth cor-
ruption in the stomacke: so
flatterers adde nothing to wis-
dome and vertue, but stirre vp
vice. If Princes be angry, their
flatterers bids them bee reuen-
ged. if they be iealous, they bid
them beleue it: if they be co-
uetous, they aduise them spoile
their people: if sometime Prin-
ces

August. ad
Cels.

Princeps
adulato-
res hosti-
um numero
lucrat, & fi-
des existi-
met amicos,
non qui
quicquid
dixerit, aut
fecerit lau-
dant, sed qui
errantem
audient in-
crepare. I. so.
ad Nico

tes be graciously pleased to admit to their presence a playne Countrey man (whose education, modestie, or bashfulnesse hath not taught him in Kings presence to maske himselfe with a Brazen Face) then the flatterer laughs, scoffes, jests, and takes exceptions at euery wrong hayre in his Beard.

It is cleare then, that flatterie is the pest of Princes, and the soft Bed whereon Princes lye, in the Lethargie and vn-
 sure securitie of Vice; the Cir-
 cean Musike, that drawes them from the true Rule of Reason, and discerning of Truth: and the gilded pylls, vnder which is hidden most deadly poyson.

K

When

ΒΑΣΙΛΙΚΟΝ
 ΔΕΥΤΕΡΟΝ.
 lib. 2. fol. 63.

Quin. Curt.
Gell. lib. 17.
Plut. in A-
lex.
Victus A-
lexander
pellucibus
adulatorum
Lemencis,
ira Matri
scripsit: Rex
Alexander,
Iouis Au-
monis filius
Olympeadi
Matri tale
rem dicit.
Att. in Gell.
Alexand.
Orol. lib. 2.
Frequentis-
simum ca-
lamitatis
intraui se:
curitas. Ta-
cit. 4. hist.

When *Alexander* in drunken-
nesse had killed *Clitus*; his flat-
terer *Anaxarchus* was ready to
tell him, that he had iustly de-
serued his death. So long as
Alexander followed the whole-
some aduice of Philosophy, so
long did Wisdome moderate
all his actions; then did hee
throwe *Aristobulus* flattering
Verses in the Riuer *Hidaspes*:
but when Flatterie had once
whispered in his Eare, then
Pride, Cruelty, Ambition, and
Forgetfulnesse of Humane
Frayltie did intrude in the
places of his former Vertues:
Then did he kill his true heart-
ed Seruant, bewayle the want
of Worlds, to satiate his aspi-
ring Minde, call himselfe the
Sonne

Sonne of *Iupiter*, and forget that he was the Sonne of *Philip* of Macedon. *Xerxes* (whose Armies Græcia was too little to contayne) trusting in flattery, had an ignominious overthrow at Thermopylas: One told him, that the Sea groaned vnder the heauy burthen of his Nauy; others, that it was to be feared, that by escape of the Enemy he should lose the triumph of a glorious Victory. Amongst many thousands one faythfull *Demaratus* was onely found; this braue Cour- tier did tell him, that his confused Multitude had more weight then strength, was ill to be gouerned, and not to be trusted.

Sith then there is no such dangerous domestike enemyes to Princes, as Flatterers; it concerneth them (after notice of such attendants, who by flatterie insinuates themselves in trust) neerely to distinguish such *Sicophants* from honest men; to discountenance them, and not to preferre them to places of credit: so long as they are fed, so long shall they magnifie the Liberalitie and other Princely Vertues of their *Soueraigne*, but if he leaue off, or be exposed to the least aduerse fortune, then shall cunning *Proteus* change his shape; when *true attendants* are most obsequious in aduersitie, and more willingly follow those whom Fortune hath

Agap. ad
Iust.

Plutar. de
Amic. et adu.

Petrar. lib. 1.
Dial. 19.

Eraf. 6. apo.

bath left. *Tarquinius* the proud
 (being in exile) did oft times
 say, that he did neuer know his
 true friend from his flatterer, *Ad. Lamp.*
 till he was neyther able to re-
 ward the one or the other. *A-*
lexander Seuerus did so detest
 flattery, that he caused *Thuri-*
nus, a corrupt Flatterer, to bee
 smothered with smoake; Let
 him (sayd he) that did sell smoake,
 dye by smoake. *Agiselaus* did ten-
 der those as his most faithfull
 followers, that did most freely
 admonish him; true wisdom
 made his vertuous minde to
 bend rather to that which was
 good in it selfe, then to that
 which by euill mindes might
 bee iudged good. *Accepta eos*
qui bonorum conciliarum te admo-

*nitum esse volunt, non eos qui
adulantur.*

SECTION. XVI.

*To whom Princes may safely com-
mit publike Functions.*

Xen. in Cir.
Plato. Pol.
Iso. de Reg.

THere is no man so care-
lesse, that will commit
the charge of a Shippe
or of his Goods (although of
small value) to an ignorant
Steeres-man, or vntrusty Fac-
tor; neyther wise Prince, that
will commit the Gouvernement
of the Common-wealth, the
Goods of his Cities, and Liues
of his People to such, whom

Homer. III. Homer calls Deuourers of People
26. 17.

ple. The wrong election or suffering of wicked Officers, makes Princes lyable to their faults (the Censure being all one, whether Errors be committed by themselves, or their Vice-gerents:) for Princes must not onely answer to God (whose immediate Vice-gerents they are) for themselves, but for such whom they depute to any part of their charge. Wherefore (seeing the good or bad estate of the Commonwealth depends chiefly vpon this choyse) two considerations are worthy the observation of Princes, in preferring of Delegates & Officers: First, that none make merchandize, or by Money incroach

Negotijs,
quæ per te
non gerun-
tur, viros e-
iusmodi
praefice,
tanquàm om-
nium quar-
um illi commi-
sserint, eorum a-
tibi irape-
tanda sit.
Agas. ad
Iul.
Non tan-
quam ad
banditas, &
Macello e-
undè est is-
tius sibi gn-
barnacula
ret. contra
volum.
Flor. in Pol.

vpon publike Functions, or
 wickedly hunt after them;
 that they bee conferred vpon
 such, whose Life is vn-
 corrupt, and their Know-
 ledge sufficient to discharge
 their places: for certainly, the
 loue of Iustice and Common-
 wealth, is the least part of the
 ayme of such who by Money
 comes vnto preferment; their
 chiefe designs are builded vpon
 their priuate gayne, and pil-
 lage of others: by raysing such
 to Dignities and Offices, Prin-
 ces wrong themselues, and o-
 thers; themselues, in promo-
 ting such as are not worthy;
 and others, in barring those
 whose merit deserues prefer-
 ment.

Etac. instit.
 prin.

Next, because Couetousnesse
 is the most dangerous euill in
 a State, and drawes men head-
 long into wickednesse and mi-
 serie: therefore it concerneth
 Princes to be carefull, that
 Iudges and other publike Of-
 ficers be not onely free them-
 selues from disloyalty, bribery,
 or corruption, but their fol-
 lowers and attendants also frō
 the least suspition thereof. *A-*
pollo Pictus (by Oracle) de-
 nounceth the ouerthrow of
 Sparta: O Sparta (sayd hee)
whosoeuer is your King, Lady
Pecunia is Queen, threfore your
d-struction is at hand. This was
 a true Oracle from a false God,
 yet worthy the obseruation in
 the Morall. *Theopompus* being
 asked

Caput sit in
 omni pro-
 curatione
 negotij, &
 muneris
 publici, vt
 auaritiæ
 pellatur et
 am minima
 suspitio.
 Cic. 2. offic.
 Ex Dione
 Cassio.
 Eras. 6. apo.

Et Plur.

asked how Princes might iustly gouerne their people? answered, By giuing his Friends no more liberty then is iust, and by carefull watching, that subordinate Officers vprightly discharge their places. *Augustus Caesar* oft times did preferre his Friends to eminent places of Authority; but they were such, whose sufficiency did answere his expectation in the administration of Iustice and good example.

Rhein. Lorr.
Suet. in
Cæsar.

Secondly, it is necessary for Princes, by admonitions and louing exhortations to recommend Iustice and Vprightnesse to their subordinate Delegates; other times, by threatening
and

and exemplarie punishment
 checke the least suspition of
 corruption. *Agésilauſ* vsed of-
 ten to exhort his Deputies, Plut. in Pel.
 that they should rather study
 Iustice and publike good, then
 the insatiable desire of Riches.

Flauius Domitian did not onely Hinc Lex
repetunda-
rum pro-
mulgata, &
strictissime
conseruata
fuit: Qua
reperiebatur
omnes res,
vel dolo, vel
vi ablata.
Sabel.
 seuerely checke suspected Iud-
 ges, but did giue way to all
 such as were wronged by the,
 to enter suit against them, and
 did seuerely punish such as
 were found guilty. *Epaminan-*

das hearing a poore man (who
 had beene long kept in suit of
 Law) complayne of want, did
 send him vnto the Iudge of
 that Court, where hee was in
 suit, with a Warrant, to re-
 ceive a Talent of Money;
 the

the Iudge did deliuer it vnto the Beggar, but did humbly petition vnto the King, that hee would be pleased to shew him the reason why hee had imposed such a great summe vpon him? Because (sayd Epaminondas) the man whom I sent, is poore, and honest; but thou art rich, and a robber of him and the Commonwealth. A notable example for Princes, to looke vnto such as in Magistracie haue indirectly encreased Riches. *Salomons* sentence against such, was, *Qui iniuria afficit pauperem, vt detescat ipse, dabit ditioribus & egebit ipse*. For certainly, no punishment will so curbe such as are corrupted, as sometimes (for

(for example, after lawfull Tryall) to seize vpon their vn-lawfull Purchase.

Adrianus Imperator, quos pauperes & innocentes vidit sponte ditauit; quos calliditate ditatos summo odio habuit & ad paupertatem redegit.

SECTION. XVII.

Of Secrecie, in the managing of the weightie affaires of Princes, and what Iudicious Policie Princes may sometimes lawfully vse.

Secrecie is the best and most sure Guardian of great Affaires (to which there is nothing more preiudiciall

*Veget. de
Re. Mil.*

Diog. apud
Stob.

Omnium
difficilimū

arcantum re-
ticere, ex

dog. Philos.

Vt Princis
pis est, se-

creta non
facile alicuj

concedere:

ita nemo
prudens stu-

ducit in-
dagine, con-

sequi prin-

cipum ar-

etna: Eras.

2. Apo.

diciall then immature discou-
rie) and is recommended to
Princes as a chiefe Pillar of
Empire. Counsell without se-
crecie, is like an abortiue birth,
brought forth without life;
and therefore to be impriso-
ned in the Wombe of secret
thoughts. Salomon to this pur-
pose sayth, *In absconditis concili-*
abitur. Because Secrecie is a
most difficill Humane action,
the ancient Heathen did pic-
ture their Gods with one hand
vpon their mouth; moralli-
zing, that important Affaires
by Princes are onely to be im-
parted to such, of whose se-
crecie and loyaltie they are
well assured. Great Alexander
hauing receiued a Letter from
his

his Mother *Olimpias*, giuing it to his Secretary to reade, did touch his mouth with his Signet; thereby enioyning secrecy to him. *Philippides* the Favorite of *Lisymachus*, being demanded by his Soueraigne, what Benefit hee desired to haue conferred vpon him? answered; I refuse nothing, O King: onely impart no secret to me; for it is difficill to keepe counsell, and dangerous to reueale the secrets of a King.

Arcanū neq; tu scrutaberis ullius unquā, Horat. lib. 1.
Commissumq; tegas, et vino tortus, et ira.

Augustus Caesar caused the bones of *Thallus* (who had opened a Letter committed to his trust) to
 be

See: in
 Cxi.

be broken, to the terror of such vntrustie attendants. This secrecie (the necessitie whereof is knowne to such who are entred in the first elements of State) is seconded by the wise choyse of such whom Princes priuately imploy in matters of weight : For sometimes, to good ends, both good and bad subiects are to be conciliate. And although Princes detest trecherous and wicked followers, yet make they vse of both sorts, for the effecting of good and commendable purposes. Which poliuike parts of Gouvernment (otherwise then they fall out) cannot be reduced to a definite number, neyther bee better illustrated then

Plut. in
Poll.

Est quæ-
dam hone-
sta, acque
commendabi-
lis callidi-
tas. Bas.

then by precedent Examples,
and are to be vsed according
to the necessitie of time.

*Qui regnare volunt multis dormire sagaces
Multaque concilio dissimulare solent.*

Hannibal hauing resolved to Liu. lib. 2.
Bell. Prin. 2. beleaguer Sagunth, did bring
his Army against another Ci-
tie, lest his intention against
Sagunth should be discouered.

Another time the same Hanni- Val. lib. 7.
cap. 3. bal did spare a field of Corne
that did belong to his enemy
Fabius; thereby giuing cause
of suspition to the Senate a-
gainst Fabius. *This cunning clo-*
thed practice might haue somewhat
preuayled, if the Pietie of Fabius
and Pollicie of Hannibal had

not beene well knowne to the Ro-
manes.

Frebell. Pol.
Disimulat
iniuriam
callidus, at
stultus sta-
tim prodit
iram suam.
Pro. 12. 13.
Liu. lib. 3.
Bell. Prin. 2.
Omnia
Hannibali
hostium
non secus
quam sua
noterant.
Liu. 22.

Sometimes Wisdome adui-
seth Princes rather to winke at
capitall Offences, then violent-
ly, in an vnfit time, to bewray
their iustly conceiued displea-
sure. *Marcus Marcellus* hearing
that some of his Councell had
priuate intelligence with his
Enemy *Hannibal*, did conceale
his knowledge, till such time
as *Hannibal* was past hope of
taking the City Nola: Then
did he shut his Gates, streng-
then his Guards, and call the
Conspirators to an accompt.

Amongst all these, and many
other Pollicies, there is none
more profitable for State, then
to haue good intelligence of
the

the Affayres of Enemyes, or of
 such, of whose friendship Prin-
 ces are least secured; to prie in-
 to their Strength, Intentions,
 & Preparations. The Carthagi-
 nians fearing the Power of *Alexander*, did send a Citizen of
 courage (as banished) to en-
 treat the protection of *Alexan-*
der; who being retayned, did
 skrew himselfe into the coun-
 cell of *Alexander*, and discover
 his Intention to the State of
 Carthage. These, and the like,
 be the wise Pollicies of Prin-
 ces: all which are euer to be
 warranted by a safe conscience
 and good ends.

*Vbi Leonina pellis non pertingit,
 oportet Vulpinam (sed semper ad
 bonum finem) assuere.*

From. lib. 1.
 cap. 2.
 Plut. in
 Pof. lib. 2.

SECTION. XVIII.

Upon whom Ecclesiasticall Functions by Princes are to be conferred.

Greg. in
Regist.

THere be three inseparable companions whereupon the sole felicity of wel-gouerned Cōmonwealths doe depend: The first, is the right education of Youth; the second, Religious and holy Pastors; the third, Vpright and Iust Magistrates: Without the first, the second and third cannot subsist; and without the second, the first and third are without effect: for without
good

good education there can bee
 neither holy Pastor, nor iust
 Magistrate: without religion
 Learning and Iustice are im-
 profitable: for this cause, Prin-
 ces are carefully to prouide,
 that the care of the soules of
 their people bee not commit-
 ted to wicked or ignorant
 Pastors. *Causa sunt ruine populi
 sacerdotes mali, quoniam peccato-
 rum participes fiunt qui ministeria,
 quod aiunt, portantibus asinis cu-
 ram animarum crediderunt, aut
 ineptos homines exemplaria posue-
 runt.* Church benefices are not
 rashly to be conferred vpon e-
 uery one, but vpon such, who
 in good workes, sound do-
 ctrine, and irreprovable life
 are worthy of so high a cal-

Episcopi
 sacris literis
 eruditi sint,
 Patres non
 Domini
 Hier. ad;
 Paul. & ad-
 uers. Luc. &
 Epiſt. Paul.

Tit. 1. 6.
 1. Paral. 17.
 1. Tim. 1.
 Pet. 2. 3.

ling. Good king *Iehosaphat* is a patterne for succeeding Princes, in making choyce, and preferring men learned and holy : for none can preach except they bee sent; and none are sent who by simony, pride and ambition, or other indirect meanes intrude themselves into the Lords haruest, seeking their priuate ends, and not Gods glory.

Principes
dignos solū
& in vir do-
mini proba-
tos eliget, ac
beneficijs
ornabit, nō
currentes e-
uehet lupos
hiantes. *Ili-*
dor; Ety m,
cap. 2.
Nauis pra-
latorum tri-
bus lateri-
bus compa-
cta esse de-
bet, cordis
puritate
conscientia
bona, & fide
non ficta.
Bernard. in
fest. Magd.
Serm.

Finally, as *Plato* did thinke no man fit for gouernment, but such who did vnwillingly vndergoe the heauy burthen thereof: So Princes are to preferre none to Ecclesiasticall functions but godly, learned, & honest men, whole merit rather then desire of dignity

nity challengeth such place.
*Princeps imprimis eos suspectos
 habeat, qui se negotijs ingerunt am-
 bitiosi, qui sua querunt, non que
 Dei sunt, qui denique voti compo-
 tes, vel praece vel praeio fieri con-
 tendunt.*

SECTIO. XIX.

*Of Church controuersies, ciuill con-
 tentions, seditious Pamphlets,
 infamous Libels, and how care-
 fully by Princes they are to bee
 repressed.*

ALL Controuersies may
 bee reduced to Ecclesi-
 asticall or Ciuill: such as
 concerne the Church are ei-
 L 4 ther

ther touching the true worship of God, or high mysteries of saluation, of which it is true. *Non seruatur vnitas in credendo nisi eadem sit in colendo:* Of they are of matters of discipline, Church policie, and indifferent; the first are broached and entertained, either by Atheists, Idolatrous, suspicious Hereticks, or conceited Schismatickes; the second are set on foote and vpholden by seditious, ambitious, singular or ignorant persons, who preferre fishing in turbulent waters & their own priuate ends to their duty to Princes, their obedience to their superiours, to the care of their flocke, or peace of the Church, accounting it their chiefest

Suntque
ambitio im-
pellit qui
priuatim
degeneres,
in publicum
exitiosi, ni-
hil spei nisi
per discor-
dias habent
Tac. 11. A-
nal.

chiefest honour to call in question things indifferent, and by refractory, repugnancy, *Arte contra dicendi omnia in dubium* Plato de
 vertere. scient.

I wil not enter into the first sort of Church controuersies, because they are sufficiently conuincd by the sacred scriptures, and many orthodoxall Councils. The controuersies themselves of the second sort are also already determined by the generall consent of the Church, and writings of many religious and no lesse learned: neither doe I intend to plow the spacious fields of ciuill contentions, I leaue them to the wisdom of Princes, and to such graue and learned
 Iudges

Iudges to whom the subordinate determining of causes amongst subiects is committed: I wil onely (in few words) touch the severall parts of my division.

First, Athiests, Idolatrous, superstitious heretickes, and obstinate schismatickes, are either by sound doctrine and charitable perswasions to be reduced to the right way, or (as tares from the wheate, or the sowre leaven of the Pharisees) to be distinguished and separated from loyall and dutifull subiects, lest the good be corrupted, or the whole lump infected. The others, who affect certain cognizances & badges of curiosity, Anarchie, confused parity,

parity, or false named purity,
 (euer holden dangerous in all
 sound gouernment) & seeks to
 correspond amongst theſelues
 & be ſeparated frō the church
 (not knowing, or not ſeeming
 to know, *tam ſunt mores quidam*
ſchiſmatici quam dogmata ſchiſma-
tica) I leaue them to the care of
 ſuch prouident Princes as
 (without doubt) in a fit time
 will obuiate ſuch euils as with
 draws the obedience of ſub-
 iects, or diſturbes the peace of
 the Church. If my request
 might haue due reſpect amongſt
 ſuch perſons, I ſhould ſincere-
 ly wiſh that they would wiſely
 perpend, that the ſupreme Bi-
 ſhop did recommend peace
 vnto the Church, that who-
 ſo euer ſowes diſſention in the

Satagunz in-
quirentes &
quæ ſubter-
renam ſunt
& ſupracœ-
lium. racit. 4
Anal. Ioan.
19.23.

Church, rents the seamelesse
 coate of the Lord of the
 church: that without brotherly
 loue, blinde zeale doth not
 profit, but leades to destruction:
Vbi zelus & contentio ibi inconstantia & omne opus prauum. That
 the bonds of religion are our
 faith, our baptisme, and not
 our ceremony, our policy: that
 such who are giuen to vnfruit-
 full and vnecessary contro-
 uersies, vnswadles the church
 of her bonds of peace, opens
 a gap to all disorder and scan-
 dall, giues aduantage to the
 common enemy to make mu-
 sicke by their discord. Let the
 remember that *insane disputations a Satana suggeriuntur.*
 That they would doe much
 better

Qui secun-
 dum Deum
 est zela à
 superna po-
 tentia de-
 pender, &
 diuina qua-
 dam ac mo-
 derata con-
 cinnaque
 ratione gu-
 bernatur.
 Niceph.
 Greg lib. 6.
 Chryl. sup.
 Iohan. hom
 7.

1. Cor. 7:12
 25. 11. 10.

better to leaue the turbulent
 and ouer-weaning Opinions
 of these Times, and reuiue the
 blessed proceedings of the A-
 postles and Fathers of the Pri-
 mitiue Church, which was in
 the like or greater cases, not to
 enter into assertions and ne-
 cessitous positions, but to de-
 liuer counsels and aduices.
 Saint Paul was content to say,
Ego & non Dominus secundum
concilium meum. Lastly, my ear-
 nest desire should be, that all
 such as haue lost the charac-
 ters of loue, and by fire-brands
 of inconsidered zeale haue a-
 bused the patience of Princes,
 by stirring vp needlesse con-
 trouersies, and haue neglected
 superiour powers, by contem-
 ning

Sine impe-
 rio nec do-
 mus villa,
 nec ciuitas,
 nec gens,
 nec homi-
 num vni-
 uersum ge-
 nus stare,
 nec rerum
 natura om-
 nis, nec ipse
 mundus pos-
 test. Cic 12. l.
 de legibus.

ning the authority of their
 mother the Church might
 wisely consider, that *hominis est
 errare, sed nullius nisi insipientis pro-
 seuerare in errore.* That where
 offences are incorrigible, the
 slownes of Iustice is retaliated
 by the seuerity of punishment.
 That scepters haue eyes, and
 Princes long hands that will
 see and ouer-reach their most
 secret and far distant actions
 of this quality.

The ciuil dissentions that
 concern Princes to looke vnto
 are either betwixt subiect and
 subiect vpon some inueterate
 malice, or new conceiued qua-
 rel, and are to be appeased by
 louing admonitions or royall
 authority: or they are proptu-

meum

meum & tuum, for titles to goods
 for lands, & are to be determi-
 ned according to equity and
 law, the right vse whereof is
resuum cuique tribuere, & rather to
 determine matters of weight
 then to authorise, multiplicity Plut. in De-
met.
 of wranglings, vnbrotherly
 contentions, & endles suites a-
 mongst subiects: wherby their
 estates are either weakened or
 ruined. *Iam quidem omnino
 delictum est in vobis quod liti-
 giosa iudicia habetis inter vos.* 1. Cor. 9. 7.
 This vncharitable going
 to Lawe, and endlesse ende
 of Law hath euer beene e-
 steemd the fruits of Athisme,
 by contentious spirits or idlenesse
 and eminent badges (howsoe-
 ver cloked) of corruption
 and

ΒΑΣΙΛΙΚΗ
ΔΕΥΤΕΡΑ.
lib. 2. fol. 92.

and iniustice : For this cause
the checking and abridging
the impertinencie and delay
of Suits belongs vnto supreme
Magistrates and subordinate
Iudges. *Lis de rebus facile cor-
ruptibilibus celeriter debet termi-
nari vel res vendi, ne legibus fun-
data ciuitas, legibus euerbatur.*

From the infected Foun-
taines of Church-controuer-
sies, ciuill contentions and fa-
ctious courses by them arising
doe flow the poysonable Ri-
uers of Enuy, Malice, Discon-
tent, Vncharitable censure, se-
ditionous and infamous Libels
not onely against the persons
of priuate men, but against
Princes and superior Powers
against whom wee are not to
think

Cic. in Ca.
til 2.
Tacit. 1. Hi-
stor.
Salust. orat.
fil.
Nō est sub-
ditorum re-
merē vitā n
regentium
iudicare.
Greg. Mor.

thinke an ill thought, al which
 machinations, and (*Catiline-*
ay like) firebrands, are to be cen-
 sured as the monstrous births
 of Parricides and Traytors, or
 the intemperate extrauagant
 counsels of light persons,
 (that thrive best in the muta-
 tions of state) and are lyable
 to the seuerity of exemplary
 punishment to bee inflicted
 vpon the Authors, deuulgers
 keepers or allowers of such
 hellish trash as infatuates the
 hearts of the foolish light vul-
 gar, with a sinister misprision
 of best actions, and brands the
 authors with all such taints as
 disgrace may acumulate vpon
 such disloyall subiects. The
 contagion of this disease (as
 M the

Multitudo
 omnis sicut
 mare mobi-
 lis est quie-
 bus in sedi-
 tionibus, in
 pace turbæ
 sunt. Liu 2.3

the waters that gain a breach)
 is to bee stopped at the first,
 least such inundations ouer-
 flow the fields of dutifull sub-
 iects, and bring contempt vpon
 authority. *Omne malum nas-
 cens facile opprimitur: inueteratum
 fit plerumque robustius.*

SECTION. XX.

Of the liberalitie of Princes.

PHilip of Macedon be-
 ing aduised to punish Ni-
 canor (who had vniuſtly
 detracted from the merite of
 ſo worthy a Prince) answered,
 Ni-

Nicanor non est Macedorum pessimus, videndum est igitur ne nos cessamus in officio : This wise Prince knowing *Nicanor* to bee poore, did presently giue order that a gift should bee sent vnto him; some few daies after (by the same informer) it was told to *Phillip* that *Nicanor* did much magnifie him: You see then, sayde hee, that it is in the power of Princes sometimes to cure the diseases of scandalous tongues.

Tutius Principi munificentia & beneficentia sibi consiliare beneuolentia hominū & amari quam metu. Eras. apo.

As God is liberality it selfe, is bountifull to all men needeth not, nor requireth any gaine, onely affecteth the sacrifice of a true penitent and right thankfull heart:

so true liberality not onely
 conciliates the loue of subiects
 but maketh (in some sort) the
 faces of Princes , to shine with
 the goodnesse of their Maker,
 in the distribution of their
 goods without respect of reta-
 liation or gaine. They doe vse
 their people as good Shep-
 herds their sheepe, they feede
 them vpon the greene and
 wholesome pastures of muni-
 ficence and liberalitie, and do
 not suffer them to range in the
 barren deserts of pouerty , to
 bee torne with thorny bram-
 bles, neither to be a prey to de-
 uouring Wolues. They doe
 well know that earthly riches
 are vncertaine, not permanent,
 but perishing, temporary and
 day-

Xen. in
 Cir.

Instabiles
 diuitie illu-
 morum imi-
 tantur ene-
 sum. Agap.
 2d Iust.

daily transferred from one
 to another, gotten with care,
 kept with danger, and left with
 sorrow; but munificence
 and liberality are firme per-
 manent and perpetual, purcha-
 sed by vertue, exercised with
 ioy, and recorded vpon the
 table of in obliterable true ho-
 nour. This due consideration
 will make liberall *Titus Vespasian*
 bewayle the day wherein
 he had done no good. *Alexander*
Seuerus inuite the poore &
 indigent to bee beholden to
 him. But although long dis-
 course embellished by a reui-
 ued *Demosthenes* with all the or-
 naments of art could adde no-
 thing to the perfection or due
 prayse of this Princely vertue:

Beneficen-
 tiz thesau-
 rus stabilis
 est possiden-
 ribus eum
 Beroal. de
 Op.

Cum sit v-
 biq; virtutis
 modus, et
 que peccat
 quod exce-
 dit, quam
 quod defici-
 Senec. de
 benef.

yet lest the poore virgine liberalitie become prostitute and common, she is to bee confined within her owne limits, and tyed to the following circumstances. First, (because vertue consists in the mean) Princes are iudiciously to examine their ability lest they giue more then they may, or lesse then they should. They are not to giue too much, lest in watering the channell they empty the spring: nor too little lest they empayre theyr royall dignitie. They are not to giue to all men, because the vn-
 fatiable belly of the multitude can neuer bee satisfied. *Si passim, si omnibus*

Diog. apud
 Stob.

bus quis finis? Their liberalitie must bee chiefly extended, *Virtute peditis indigentibus, aut bene merentibus*; to the vpright vertuous that stands in neede, or to the well deseruing: if sometimes they giue to the vitious it is in commiseration of theyr wants or in hope of theyr amendment, and not to add matter to theyr insolent life, *Qui homini nequam dat, non homini dat sed humanitati*. Next the time of giuing (consisting in timely giuing, and not keeping futors in suspence) is worth the obseruation: *Bis dat qui cito dat*: timely liberality sheweth a free and true noble willingnesse,

Beneficium
ab homine
duro & as-
pero datum
pauis lapid-
iculosus est,
qui in ius-
tienti ex-
pere neces-
sarium, est
tamen au-
bus bene-
de benef.

and delayes doe discouer a re-
 fractary consent, looseth the be-
 guift and the thankfulness of
 the acceptant. The place of gi-
 uing is rather to be priuate than
 publicke, *Beneficia non sunt ren-
 landa nisi cogat necessitas nec ex-
 probanda apud memores*: true libe-
 rality can neuer abide pharisa-
 call ostentation, neither doe
 goodnesse and charity partici-
 pate with hypocrisie, hope of
 gaine, or glorious shewes. *Id pie
 iuste humaniter fit, quod sine spe re-
 cipienti fit*. Lastly, the benifi-
 cence of Princes is to bee of
 their owne goods, not vniust-
 ly taken from one and confer-
 red vpon another, least the
 grudge of the wronged, exceed
 the loue of receiuers. *Qui a' ijs
 nocent*

Reſte facit
 qui ſilentio
 regit opus
 ſuum, & ne-
 ceſſitatibus
 ſingulorum
 occulte ſub-
 uenit. Amb.
 2. off. c.

*innocent, vt in alios liberales sint non
benefici nec liberales, sed perniciosi
iudicandi sunt.*

SECTION. XXI.

*Of the mutuall friendship; and cor-
respondence that ought to be be-
tweene neighbouring Princes
and contiguous king domes.*

S *Alomon* preferreth a friend Proverb.
27. 10.
that is neere to a brother,
that is farre of, intimating Chremes
ille Terenti-
anus in pro-
pinqua a-
micitia
parte ponit
vicinitatem
Plat. in apo.
thereby that neighborhood &
vicinitie of place, hath a chiefe
interest in the degrees of friend-
ship: *Themistocles* hauing a par-
cell of ground to sell, gaue or-
der to the Cryer to make it
more

Atrox per
stis vicinus
malus, con-
tra maxima
commodi-
tas. Hesiod.
de Agricult.

more vendible, to adde the com-
mendations of his neighbors to
The dolefull experience of man-
ny famous nations, noble tra-
houses by bloody warres and
dissentious, now ruined and
desolate, doe demonstrate
that the intertaynement of
neighbouring friendship and
mutuall respect, is a redoub-
led strength of kingdomes,
and maintayner of families.
*Omnis vis unita plus est, quam
multiplicata. Aetoli & Acarnani in-
ter se mutuis eladijs euerterunt.*
By discord the noble fa-
milies of Scillans and Marians,
Cesarians and Pompeians were
ouerthrowne. But if I had
the penfill of Apelles I should
neuer bee able to giue the
due

due proportiō & liuely colours
to neighboring friendship: but

(leauing the Art that farre
transcends my reach) I one-

ly doe commend vicinitie and
vnited strength, as the chiefe

humane blessing imparted to
Kings or people: First, by

the vtter euerſion or irreco-
uerable losse of ſuch famous

kingdomes and honourable
families as now (by bloody

warres and iarres) are either
deſolate or not ſcarre-cured.

And ſecondly, by the mul-
tiplicitie of benefites and

the moſt wholeſome fruites
of peace, plentie, loue, free

intercouſe, and common ſo-
cietie: all which by ſciſſure and

dis-

Nihil ma-
rum re-
rum facile
inter ibit, ſi
habeas vici-
um bonū
qui ſtatim
in periculo
ſic curat.
Hæſiod.

Discordia
atque ſedi-
tio omnia
oportunita-
ta facit in-
ſidiantibus
Liu. decad.
lib. 4.

and disrenting of the hearts

affections of such whom the

Dissentio-
nes nunquā
debent a-
marī, sed as-
liquando
aut charita-
tem probant
aut à chari-
tate nascun-
tur. Aug.
Epist. 97.

maker of all things hath fr

med in one mould (euer oppo

site to humane policie, and ly

able to diuine censure) ar

quite ouerthrowne and extir

guished.

For these and many other

causes (which I might aleadge

good Princes are carefull (if it

be possible) to be at peace with

all Christian Princes, whom

they vse as their brethren and

friends, conciliating them by

ΒΑΣΙΛΙΚΟΝ
ΔΩΡΟΝ.
lib. 2. fol. 55.

Princely offices, mutuall cor

respondence, euer doing to o

thers, as they would others

should do vnto the: but more

neerely they tender the bene

fit of such who liues within

the

the precinct of their territories
 command, them they strive
 unite in religion, lawes, and
 hearts. *Facile coit amicitia inter
 quos lingua communis regio-
 num propinquitas, ingeniorum ac
 morum similitudo consilia.*

SECTION. XXII.

Of warre: what Princes are to con-
 sider before they enter in warre;
 for what causes they may law-
 fully take armes, and how to be-
 haue themselves in warre.

ALL warre may be deui-
 ded in royal, ciuill, more IGd. lib. 2.
 then ciuill & personall
 warre. I call that royall warre
 which

which is be betwixt king and
king, kingdome & kingdome
which (as some doe affirme)
was begun, and had the name
of *Bellum* from *Belus* sonne
Ninus and did begin in *Assiria*
others that *Chedorlaamor* king
the *Elamits*; others affirm that
Prometheus was the first that
tooke armes. Such Iroyall warre
was betwixt *Alexander* and *Dari-
us*, *Rome* & *Carthage*. Ciuill
warre is betwixt neighbor and
neighbour, citie and citie, such
was betwixt the *Hannoniens* &
Asdrubal; in *Rome* betwixt the
Pompeians and *Cesarians*. More
then ciuill warre is betwixt fa-
ther and son, couzen and cou-
zen, vnckle and nephew; such
was betwixt *Herod Ascalon* and

Lucan. lib. 1

Genes. 14.

16.

Varro.

Diod. Sic.

Quint. Curt.

de gest. A.

lex.

Id. lib. 1

his two sonnes, *Alexander* and
Aristobulus, betwixt *Cesar* and
Pompey at the battle of *Pharsa-*
lia, where did lye dead the fa- Ioan. Care
ther killed by the sonne, the
brother by the brother, and
the cousen by the cousen; and
if wee will come neereer such
bloody warre was in England,
betwixt the house of *Lancaster* Seru. in. Ae.
and *Yorke* now happily vnited. neid. Virg.
Personal warre is the debating
of some matter of cōsequence,
and somtimes for the maintai-
ning of matters of small mo-
ment, betwixt prince & prince,
subiect & subiect, & of al other
sorts of war (*Dauids* fight with 1. Sam. 17.
Goliath, and the like excepted) 50.
least warrantable amōgst sub-
iects, far lesse amongst princes
vpon

Quint. Cur.

upon whose safetie dependeth
the publicke good) whose per-
sons are not to be committed
to singular hazards: such war
was betwixt *Alexander* and *Dar-
rius* for the mariage of *Sabina*
Heretrix to the kingdome of
Albanie, betwixt the Emperour
Constantinus and *Maxentius*. But
I will leaue the curious deuili-

Omnis pax
a deo est
Greg. lib. 17

on of warre, and shortly speake
of that warre which is royall.

I doe confesse that peace is the
Nurse of all happinesse, and the
arch blessing that (by the Al-
mighty) is imparted, either to

Pacis dono
omnia bo-
na constant
Aug. de ciu.
dei. c. 19.
Ecclesi. 3.

Princes or people, yet can I
not deny that there is a time of
warre, wherein Princes may
lawfully take armes : *Duo sunt
decertandi genera vnum iure legum*

alt.

alterum per vim, confugiendum est
ad posterius, si non satis est uti supe-
riori; when reason is extingui-
 shed then force may succcede: Bonus prin-
 yet before attempting warre, ceps non fa-
 Princes are wisely to expend cile prouo-
 the difficulties and bloody cabitur ad
 dangers that doe attend warre. bella geren-
 That they truly inform them- da, sed pru-
 selues of the causes which dentior ex-
 moue them, of their abilitie to pender quā-
 yphold so sumptuous a charge: tum inter-
 they are seriously to meditate sit inter ho-
 with themselves, and debate minem paci-
 with their Councell vpon the ac beneuo-
 irrecoverable losses, the chaos lentiae natū
 of confusion, the multitude animal &
 of miseries, the inhumane cru- inter feras
 elties, the shipwracke of con- belluas pre-
 science, the spoyles, rapes, ty- dationi ge-
 rannies, murders, cares, dan- nitas, Rhein
 N Ler.

gers, losses, cryes of fatherlesse
and widdowes, and vpon the
Ocean of euils that do accom-
pany al-deuouring warre; they
are wisely to consider the end-
lesse charges, that vpholds it,
the encrease and multiplying
of it, the easie beginning, the
difficult and vncertayne issue
of bloody warre, and that they
must not seeke to obtayn that
with blood and shame, which
they can neither get nor keepe,
without sin. These and the like
euils are able to check the inor-
dinate desires of ambitious en-
larging of dominions, of vayne
glory, or tyrannous reuenge.
Princes are to call to mind that
innocent blood is botled in
heauens treasure; that there is

Quam ca-
lamitosa &
res scelerata
bellū, hinc
malorum
omnium
quasi mare
quoddam
exundat se-
melq; cun-
cta quam-
cumq; per-
uaserit ca-
lamitatum
fluctibus
operit bel-
lum. Erasmi,
in paneg. ad
paul.

a strict account for the least drop of humane blood, spent in their default. To this they may add the frailty of the life of man, the millions of diseases, hourly accidents, and fatal blowes that dayly besides war assaults the ruinous Cottage wherein the life of man is enclosed.

Secondly, let them descend to the true causes of warre, (from which are to bee excluded the ambition of *Alexander*, the confidence in the number of *Xerxes*, the covetousnes of *Cresus*, and priuate ends of *Cæsar*.) Gods glory, the defence of kingdoms from forrayne injury and enioying of peace, are the true causes that ought to

Bella susci-
pienda ut
iniquitatis
causa tolla-
tur & prop-
ter pacis ne-
cessitatem.
Aug. contra
Faust.

Ex Plus.

found the trumpet in *Sion*, and
 vnsheath the regall sword:
 these moued *Dauid* to put his
 hand to the sling: *Iudas Macha-*
bous boldly goe against Gods
 enemies; many braue Princes
 to contemne death in his face,
 for the honour of their su-
 preame King, and safety of
 their Countreys. *Augustus*
Cesar did say that warre ought
 to bee commanded by the
 Gods, iustified by Phyloso-
 phers, maintayned by Prin-
 ces, and executed by wise
 Captaynes and couragious
 Souldiers. Princes then for
 the aboue named causes (af-
 ter they haue lawfully de-
 nounced warre in publicke
 and honourable forme) may
 law-

BAZILAYKON
 ADPON.
 lib. 2. fol. 55.

lawfully take armes ; wherein they must bee religious, prouident, iudicious, iust, politike, vigilant, skillfull, strict obseruers of discipline, and mercifull. So long as *Moses* lifted vp his hands, so long had the people victory. Prouident *Scipio* did scorne to say *non putarem*, I did not thinke it should fall out thus . Iudicious *Alexander* made rather choyce of few skillfull, then of confused multitudes . Iust *Seleucus* did rather share in one Eye with his sonne, then to bee taynted with iniustice. Politicke *Sertorius* was more confident in counsel then strength. *Pescennius* did watch when his souldiers did sleepe. Skillfull

In alijs re-
bus si quid
erratum est
potest post
modum
corrigi,
præhorum
delicta e-
mendatio-
nem non
recusant,
Vggest. lib.

Val. Max.

full *Hannibal* did range his battels to disaduantage his enemies. *Alexander Scuerus* did so strictly obserue Military discipline, that he did punish the least contempt thereof. Mercifull *Mitbridates* did not insultingly triumph ouer his vanquished enemies.

Optimus
locus in bel-
lo est medi-
us, quia for-
tes tenent
locum me-
dium inter
timidos &
audaces.
Arist. polit.

Next, in the hazards of war Princes are to be neither care-
lessly nor timorously suspiti-
ous of the euent which may si-
nisterly succeed, but iealous &
head-full in dangers, stretching
and tentering their wit vpon
the racke of inuention, till their
setled and Steele-armed resolu-
tions may boldly aduenture
the chance of Dice, & attempt
their fortune. The Emperour

Lucullus

Lucullus vsed to say, *se malle v-*
num militem suum e manibus hostiũ
eripere, quam vniuersas hostiũ copias
sibi vendicare. Hannibal to this
 same purpose sayth, *Se magis*
cunctantem & acquiescentem Fa-
bium, quam pugnantiẽ Marcellum
formidare. It hath euer beene the
 wisdom of greatest Captains Ael. Spart.
 rather by pollicies, stratagems,
 and wisdom to ouerthrow
 the enemy, then by hazards &
 vncertain battle, and rather by Eutrop. lib.
 counsell then by force. 3. *Lacones* Cæf. de bell
si quando stratagemmate, hoc est Iloc. ad Ni-
Callido consilio hostem superassent, coch. Reg.
Marti bouem immolabant, sin aper-
to prælio gallum; hoc pacto consue-
facientes belli duces, vt non solum
fortes essent ad prælium verum vt
callidis potius consilijs a luerfus ho-

sem instructi, victoriam incrementam consequerentur.

In warre also magnanimity and courage in most eminent dangers is requisite; because the quality of warre is such, that the fearefulnes of one, discourageth others. Wherefore base feare (the badge and terror of peafants) doth not beecome commanding Princes: for certainly where feare is, there can bee small hope of victorie. *Judas Machabeus* (enuironed by the multitude of enemies) was aduised to turne backe. God forbid (sayd he) that we should do this thing to fly from them if our time become let vs dye manfully for our brethren, and let vs not stain our honor.

Alexan-

Plur. in
Pol.

1. Mac. c. 9.
30.

Andrias captaine of the *Spartans*,
being demaunded why his Suet. lib. 50
people did make choyce, ra-
ther of death then to yeeld to
the enemy; because (sayd he)
it is a law obserued amongst
them, rather to offer theyr bo-
dies to death then to captiui-
tie. *Bias* (hauing warre with
Iphicrates King of the *Athe-* Val. Max. 2
nians) being surprized by
an vnexpected ambush, and
seeing his people abandon him
did thus encourage or rather Trog. Pom.
checke their cowardise: tell
you, said he, to the liuing, that I
your Captaine do die fighting;
and I shall tell to the dead, that
you did leaue me like cowards.
The strength of the *Assirians*
was in the courage of their
com-

commander *Belus*: of the *Per-
sians*, in *Cirus*: of the *Thebans*, in
Hercules: of the *Hebrewes*, in
das Macchabeus: of the *Grecians*,
in *Alcibiades*: of the *Troians*, in
Hector: of the *Egyptians*, in *Ogi-
ges*: of the *Epirotes*, in *Pirrhus*: of
the *Romans* in *Scio*: of the *Car-
thaginians* in *Hannibal*.

By these & the like it is cleere
that more famous victories, &
more prosperous successe hath
happened, by the wisdomes,
dexterity, and courage of Prin-
ces and Commanders, then by
the strength of souldiers arms.

Lastly, because warre (as all
humane actions) must haue an
end, the seuerall issues of warre
present a three-fold considera-
tion: First, if Princes attaine to
the

the most fortunate success that
can be wished, they are mo-
destly to curb their immode-
rate joys, insulting pride, and
inhumane cruelty, remem-
bering *Ezechiels* wheeles (coun-
terfeited by the Poets, *in rota*
fortuna) whereby is denoted
the volubility of worldly af-
fayres, that the event which
falleth this day to the victor,
may fall the next to the van-
quished. *Fortuna vitrea est cum*
splendet frangitur. When *David*
did heare of the death of *Saul*, Plur. Quin. Curr
Julius Caesar see the head of Salust.
Pompey, Great *Alexander*, *Darius*
dead in his presence; *Marcus*
Marcellus, *Siracuse* burned; *Scipio*
Numance destroyed; and *Han-*
nibal behold the prostrate Em-
bassadors,

bassadours, sorrowfull wid-
 dowes, and fatherlesse chil-
 dre at Cannas. These great Prin-
 ces did testifie by (their com-
 ferate plaints and bitter teares
 the sorrow they did conceiue
 at the fall of their most obli-
 gate enemies; for pittifull re-
 spect of the miserable, is the
 ster of mercy, & compassionat
 sorrowes are able to extract
 teares from stone-hearted cru-
 elty: Much more from such
 good Princes as are secondar
 patternes of clemency and
 mercy. *Epimanundas cum alio*
hilaris vultu solitus est in publicis
prodire, postmodum eius diei quod
feliciter pugnatum est in leuctria
processit squalidus & submissus
amicis causam sollicitantibus,

Basil. in E-
 pist.

Ambrad

Vercel. Ep.

inquit, sed heri, sensi me plus
mihi placuisse, eius gaudij in-
imperantiam hodie castigo.

Hier. in
Glossop.
Math. 35

Secondly, if the victory en-
 line to the enemy, wise and

ouragious Princes are nei-

ther to contemne matter of

much importance, neither to

be (cowardlike) dejected; ef-

actis rebus violentior ultima vir-

tracis; they are to recollect

themselves with the remem-

brance that vnconstant warre

sometimes exalts the conque-

red and subdues the Conque-

ors: *Grauisima sunt morsus irri-*

gentis necessitatis; therefore they

are to vse the best meanes

to their iust causes, to

recouer their losses, or pre-

pare the way to an honou-

able

Eurip. in
Phœnis.
Demost. ex
arg. lib.
Plato apud
Stob.

nable peace, or with the
reunited forces, try the most
fauourable aspect of death
thundring Mars. Time admitteth
not many words where danger
ger knockes at the doore: *Omnia
experire more anguim, qui ob
pate obtrito cauda minantur.*

The third and last consideration
ratio, is in binding vp of peace
wherein Princes are to shew
themselves confident in arms
*Sub Clipeo melius succedit pacis
gotium:* They are so to negotiate
that their laying downe
armes, may bee vpon sure and
honourable conditions. *Vt
pax easit, non pactio seruiutis.* But
when Princes know their own
weaknesse, and the powerfull
nesse of their enemies, with
done

Demost.
in or. funcb.
Cic. ad seru

Plato. de
Rep. Cic. 2.
Phil. 2.
Veget. lib. 2.
Liu. lib. dec
10.

the same aduifeth them to yeeld
 not to fuch conditions, as by the
 ad dextrous managing of matters
 of fuch importance they can ^{Lemachus}
 procure. *Sit pax aliquando, quauis* ^{apud Plu.}
Onus a conditione, nam gubernator v- ^{in apo.}
bi naufragium timet, licet iactura,
quicquid sanari potest redimit, neces-
itati parendum, quam ne diu quidem
ea superant:

SECTIO. XII.

Of Souldiers and Militarie disci-
pline.

THe name Miles, or war-
 riour (after the building
 of Rome) was by Romu-
 lus

Polib. lib. 7.

Non mi-
nus in mili-
te modestia
& continen-
tiam, quam
virtutem a-
nimæ mag-
nitudinem
desidero.
Cæsar de bel.
Gall. lib. 7.

Veget. lib.
2. cap.

lus, giuen to a thousand selec-
men, and called *Milites*, *quasi*
nus ex mille, *aut vnus mille* valent
one out of a thousand, or one
worth a thousand. The name
of a souldier, is a name of ho-
nour and labour, saith *Polibius*.
In making choyce of souldiers
the ancient Romans did chief-
ly obserue two things. First,
they were carefull, that they
were young, generously and
veruouly enclyned. *Iuuentus*
dat vires, *virtus itonem militem*
facit, & *verecundia dum prohibet*
fugere sepe facit esse victorem: the
one giues strength, the other
addes courage, the champion
of victory. Secondly, such as
were elected had their oath (by
Lucius Flavius and *Cæsar* *Varron*
Con

Consuls) these words, *iurabant*
se fugæ, aut formidinis causa non a-
bituros, neque ex ordine recessuros,
nisi teli petendi aut hostis ferendi
causa, aut ciuis seruandi; that they
 should not goe away, or leaue
 their stations, except to take vp
 a dart, hurt an enemy, or saue
 a friend. This oath was thought
 so necessary, that *sine electione*
nemo conscribebatur; sic sine sacra-
mento. nemo nomen militis aut offi-
cium sortitus est: as without ele-
 ction none were enrolled: so
 without the oath, none did en-
 ioy the name or place of a soul-
 dier. Marcus Cato sending his
 sonne to the warres vnder the
 command of *Pompilio*, did by
 his letters sollicite, that hee
 should not bee admitted vnto
 O the

the army till hee had taken his oath; and his reason was, *Militem non credebat nisi eum qui sacramentò in militiam consecratur, & Deo primum fides debita, deinde Principi & reipublice seruetur in columis.* Because he did not beleue any worthy the name of a souldier, but such who by their oath had consecrated themselves to warre-farre, that their faith to God and loyalty to their Princes might be safely preferued. In this election the making choyce of forraine auxiliary souldiers, hath beene by many debated, and by some iniustly altogether disabled: frõ whom I do the rather dissent, because I do finde both in ancient and moderne warres that forraine

forraine helpes haue with the like (if not with greater) valour and faith maintained their reputation, then the natiues: yea I may safely affirme, that forraine courage & strength hath repaired the losses of such Princes and states, who now alloweth their merite no other Chronicles then their owne wounds: howsoeuer, that *Mat-* chinell-like inference of *Nicholas Matchinell* doth not hold good, wherein (to disproue the helpe of alients) hee presents *Dauid* vpon the stage, refusing *Saules* armes to fight with *Goliath*: but certainly *Dauid* was encouraged by an higher power then all the subtility of *Matchinells* wit could reach: and if

*Nichol.
Matchinell
Princip.*

he had not (vpholden by that
 same power) beene more con-
 fident in his owne armes,
 hee would not haue refused
Sauls offer. But because I doe
 make haste to speake some-
 what of military discipline, I
 will onely recommend these
 cautions to Princes in the ad-
 mission of auxiliary strangers.
 First, that they admit no moe,
 then they stand in neede of,
 may command, and are able
 without mutinity to keepe in
 pay. Next, that they choose the
 of such neighbouring Coun-
 treys as stands well affected to
 their state. These two obser-
 uations beeing kept Princes
 may safely (if their owne
 forces bee not sufficient)
 make

Joseph lib.
 1. Auli.
 Pius 2. apud
 Plat. lib. 2.

make election of forraine supplies.

Next, vnto the election of such whose bodyes, mindes and fayth are answerable to their charge: the second care is, that by discipline they may be made skilfull, conformable to good lawes, and obedient to the commaund of their Princes. This military discipline doth consist chiefly, in ex-

Veger. lib. 9
Val. lib. 1

Aug. apud
Diog. lib. 5.

ercitatione, in abdicatione voluptatum, in cohibitione commensationum rapinarum otij & innobedientie.

By exercise soldiers becom skilfull in their armes, strong in their bodyes, and couragious in their mindes. *In omni pre-*

Democ.

lio, non tam multitudo & virtus indocta quam ars & exercitium

soleni prestare victorias : Oftentimes skill and exercise effect more in warre then multitude or vertue without skill. On

Socras apud
Stob.
Zenon a-
pud Diog.
lib. 7.
Pith. in suis
præcept.

the contrary, idlenesse (as it doth to all men) doth infect the bodyes and minds of souldiers, with a senslesse securitie, and dulnesse to doe good, and stirres them vp to all such vices as may offend others, and are the stains of reputation and breach of good lawes; & therefore great Captaines can neuer bee assured of expected successe, without keeping of souldiers in dayly exercise. Although *Asia* had no vse of ships yet lest the souldiers might be dulled or corrupted by idlenesse, order was giuen to build ships

ships: for (one wittily sayth) *bo-*
m. sanus otiosus, quam febricitans
multo inferior est: a man that is
in health idle is in a more dan-
gerous estate, then he that is in
an ague.

Secondly, luxury of souldi-
ers makes them become sense-
lesse of reputation, effeminate
and soft, and is to be choaked
in the birth, lest enchanting
Circes change *Ulysses* followers
into swine: or luxurious *Cam-*
pania, blemish the famous vi-
ctories of *Hannibal*, and in the
end deliuer him vp as a subiect
to adorne the Trophes of his
most contemned enemies.

Thirdly, by discipline sould-
iers are to be restrained from
rapes, ryots, and disorders. Mar-

cus Cato did enact that the
 hand of him that committed
 theft, should be cut off. *Ly-*
cias that whosoever did offer
 iniury, ryots, or abandon his
 place without cōmand, should
 be seuerely punished. *Manlius*
Torquatus filium quod ipso igno-
rante ad dimicandum discederat,
maētari iussit satius iudicans pa-
trem forte filio, quam patria mili-
tari disciplina carere: This great
 Captaine did preferre the care
 of discipline to his victorious
 sonne: but as in all other rigo-
 rous execution of Iustice: so
 in military discipline seueri-
 ty is to be inflicted; first, *Emen-*
dandi causa, that the party puni-
 shed may be therby bettred: for
 some-

Val; Mxx.

Sometimes severity cutteth off many, that thereafter might proue profitable members in the body of an army. Secondly, severity is to bee vsed, *cum dignitas eius in quem peccatur tuenda est, ne pretermissa animaduersione contemptum pariat*: When neglect of punishment begetteth contempt against the person of commanders and good lawes. Thirdly, punishment must haue its force, *ut metus pene ceteri terreantur*, that exemplary punishment vpon corrupt and vncurable members may terrefie others.

Veget.lib. 5
Plat. Epist.

Salust: ad
Cæs. de rem
ord:

The necessitie of military discipline is demonstrate, by the benefite that commeth to
Prin-

Pub. Mim.

Princes by it, and by the losses
 that idlenesse confusion, & the
 neglect thereof doe beget, A-
lexander Macedo exiguum manum wh
militarem a patre suscepit, sed do- pla
Etiam, qua asuefacta militie orbem rar
terrarum aggressus, innumeras ho-
stium strages fudit: the small but
 skilfull force that *Alexander* did
 receiue from his father, did
 challenge the whole world,
 and subdue infinite number of
 enemies. The Romane Empire
 was begun, augmented, and
 continued by military disci-
 pline and obseruation of good
 lawes, vtterly euerted by luxu-
 ry, idlenesse, and the like, consu-
 ming plagues. The fearefull
 name of *Xerxes* (by foolish con-
 fidence)

Val. Max.
 Quin. Curt

Polib. l. b. 6.
 cap. 7.

confidence) was eclipsed by two
 shamefull ouerthrowes giuen
 him at *Thermopilas* & *Salamine*,
 where too late hee did com-
 plaine, *Se habere multos homines*
raro autem disciplina tenaces.

SECTIO. XXIII.

*Of the meditation and preparation
 of Princes against the day of
 death.*

AS there is nothing more
 certain the deaths neuer
 failing arrest, neither
 more irreconciliable terrible
 & dāgerous enemy to the cor-
 rupt sons of *Adam* then death: Greg. Mor. 18.

So

So is there no more heauē pleasing care, then the watchful attendance for death, no truer badge of fortitude then the courageous defiance of death, & no such glorious victory as in the triumph ouer death.

This due meditation & preparation against the cōming of death is the Anuill whereon the armes that must conquer him are forged. The victorious overcoming of death is the crowne of a good life here, and the earnest of assured happinesse hereafter; and ought to be common to all men and proper to Princes. First, least greatnesse, honours, riches, power, or other deceitfull vanities transport them, & make them

Bernard.
Moral. 18.

Aug. de
mort.

them forgetfull of human con-
 dition inuegle the eyes of their
 soules with security of long
 life, or make the remembrance of
 death bitter, *O mors quam amara*
est memoria tua homini pacem ha- Prouerb. 8.
centi in substantijs suis. Solomon 31. Eccles.
 who had long enioyed ho-
 nor, riches, and whatsoeuer
 else might dignifie and exalt
 him) did in end draw the short
 conclusion, that all things vn-
 der heauen are *vanitas vanitatis*,
 that the onely true comfort in
 this earthly kingdome is in
 expectation of a better hereaf-
 ter: and that the soule staruing-
 pleasures after which he had
 formerly hungred, were but
 vanities and vexation of spi-
 rit. When sicknesse or old age
 the

Aegritudo
& senectus
moris nun-
cij sunt.
Chrysostom
5.

(the harbengers of inexorable death) such Princes to yeelde nature her due, they may thus meditate and reason with themselves: death is not to be feared where a good life hath prepared the way: to heare of death is no nouelty: that they with all men are borne to dye: that all their auncestors are by death dissolued: what numbers of Monarchs are before them, & that all shall follow them: that death is the end of miseries, & entry to true happinesse in heauen, where incorrupt treasure abides them: that the mercie-Master the true Samaritan, and great Physition of soules hath a salue for euery sore; that hee did cure the woman whose

faith

le faith was great, saued his A-
 le postles whose faith was little
 and hath promised (by the si-
 militude of the Mustard seed) Math: 8, 25.
 to receiue in his kingdome the 26. 13. 31.
 widdowes mite, or the least si possemus
 dram of sauing faith. To these super talem
 meditations may be added the ascendere
 weakenesse, shortnes and frail- speculum de
 tie of the life of man, subiect to quo vniuer-
 sicknesse, pouerty, iniuries, vio- sam terram
 lence and millions of downe- sub pedibus
 throwing miseries: yea misera- cerneremus
 ble man is dayly tormented iam tibi o-
 with the chief pleasures of life. stenderem
 Delicacy of meates begetteth mundi rui-
 cruditie & indigestion; strong nas, gētes & e-
 drinke palse and trembling; tibus, reges
 lust, stupidity, weakning of the regibus,
 body: riches enuy in possessing regnaregnis
 of them, and sorrow in leauing collisat: alios
 of torqueri, a-
lios necari
alios absor-
beri flucti-
bus, alios in
seruitutem
trahi, hic
nuptias illic
planctum
illos nasci
istos mori
Hieron. ad
Heled.

of the: in one word, euery Ioy
hath his ensuing sorrow, life is
blinde, doubtfull and full of
troubles; honors swelleth it,
sorrow extenuates it, heate ex-
sicates it, surfets oppresse it, sad-
nesse consumes it, solitude im-
prisons it, security duls it, yong
age exalts it, youth profuseth it,
old age makes it feeble, and
death ruines it: what a foolish
frailty is it then to feare death,
when in each or most of these
calamities of life, we wish death
should cease vpon vs.

Wherefore seeing the body
of man is but the ruinous cor-
tage wherein the soule of man
is imprisoned, and dayly af-
faulted with neuer ceasing
enemies: the best way to auoyd

a more glorious & sure dwelling place for so heavenly a guest, is timely to teach the soule to despise the body, that she hath no interest in it; is a stranger, a pilgrime, and a wearied guest, traueilling towards her long wished home, and vnwillingly detained within the dungeon of corrupt flesh: that because death is the way whereby she must arriue at her long wished heauen, shee must willingly acquaint her selfe with death; to discover the dangerous ambuscadoes, and ensnaring traps that are hidden vnder the ouershadowing groues of greatnesse and prosperitie.

This serious meditation of death, the familiar conuersing
P with

death, and timely disjunction
of the soule from the body is
the right preparation to dye,
and when death comes, boldly
with a kingly courage, trium-
phantly demand him in the
face, *Death where is thy sting?*

Ex stat. fu-
neb. Jucu.

Maximilian the Emperour cau-
sed his tombe five yeares be-
fore his death be carried wher-
soever hee did goe, that by the
remembrance of death he might
dislodge ambitious, foolish, de-
ceitfull, wordly, affections, and
be ready with old Swan-sing-
ing *Simeon* to receiue his safe
conduct, and say, *Now Lord let-
test thou thy seruant depart in peace
for mine eyes haue seene my salua-
tion.*

Luc. 2. 25.
26. 27. 28.
19. 30.

Secondly, death is carefully

to be premeditated, because the forgetfulnesse of death increaseth the horror, and augments the feare of vnexpected death. Aug. de mort.

Omnia repentina grauiora sunt, sed premeditatio futurorum malorum lenit eorum aduentum.

This consideration of the vncertainety and vnexpected comming of death and carefull prouision for his cōming is able to withstand the furi- Petrar. dial. 28.

ous assaults of fearefull rebellious flesh, ambition and down throwing pride of the most powerfull Princes; is a carefull Luc. 21.29. Theff. 1:5.

seruant for the comming of the master : a neuer sleeping watch, attending the theefe & a prouident *Oeconomus* for laying vp of true store. Remem- Reuel. 3-30

Ecc. 12. 7.

Iob. 1. 21. 7.

5.

Aug. de doct
christ.Lact. lib. 3.
c. 19.

ber O king, sayde *Agapetus* to
Iustinian, that death feares not
the spenldor of honour or
greatnesse; but impartially
dcuoures Kings and Beggers:
therefore before his comming
lay vp prouision in heauen
where no corruption shall
haue entry but shall returne
to dust & ashes from whence
it did come, and man borne
naked shall goe hence naked,
death shall finde him as life
leaues him; and iudgement
shall finde him as death leaues
him. *Non potest male mori qui
bene vixit & plerunque mala
mors est, quam mala vita præces-
sit, nam sicut vita ipsa bonum est
cum virtute viuatur. malum si
cum scelere; Ita & mors ex præ-
teritis*

vitae actibus ponderanda est.

SECTION. XXV.

*Of mourning for the dead, and of
Christian and Princely burials.*

L Et such Critickes who
condemne mourning
sermons, and funeral ho-
nours to the praise of the faith-
full departed; consider that ig-
norance or singularity is the
mother of their error, and as
it is true, that Christians trans-
lated from this life: *Non sunt o-*
missi sed præmissi, so is it as true
fidelibus defunctis debito honore
ac funebri oratione parentare, nulla
unquam pietas aut religio vetuit.

Christiano-
rum iustorū
defunctorū
corpora
(quibus tā-
quam orga-
nis ad bona
opera usus
est spiritus
sanctus) of-
ficioſa pre-
tate curanda
exequiæ ce-
lebranda
sunt. Augu-
ſt. Pat.

John. 11. 33.
38.

The redoubled groanes of our
Saviour at the death of *Lazarus*
demonstrate that mourn-
ing for the dead is a true sign
of the pietie of the liuing. *Ste-*

AA. 8. 2.

*phani Martyrium maximis Christi-
anorum planctibus & gemitibus
fuit coronatum.* *Jeremias* did be-
weyle the death of king *Iehoi-*
in the assembly of the people.

Gen. 23. 2.

Abraham his wife *Sarah* : the
whole house of *Israel* did

Deut. 29. 8.

mourne for *Moses* and *Aaron*
thirty dayes. King *David* did

Sam. 2. 19.
18.

lament for the death of *Abi-*
lon his sonne, and for the death
of *Saul* his enemy. The holy fa-
thers did bemoane the death of
their Princes and others their
friends. *Ambrose* did most rich-
ly garnish the hearse of *Theodo-*

ius with a learned Sermon and eloquent oration. *Gregorius Nazianzenus mortuum fratrem Casarium laudavit eiusque memoriam posteris funebri oratione commendavit. Ierome Damascan* and all the ancient pillars of the Church did honourably regard the fune-
rall and last honors done to the Christians deceased.

Greg. de
Sepul.
Hier. in pan.

I cease to speake of honors done to Princes after their death by the Phylosophers and ancient heathen: it is dolefully registred, that at the tragicall funerals of *Achilles & Patroclus* killed by the Troians, *Lachrimis non solum arma lugentium rigarentur, sed & arena quoque madescerent.* Old Solon did delight to bee beloued in his life time,

Homer Illi.

Ex dic. Phil

that at his death the sorrowfull complaints of his friends might accompany him to his graue. *Iulius Caesar* *questor Iuliam Amitam ux. remque Corneliam pro rostris laudauit.*

Iust.

107.

All lawes doe warrant such offices as are done at the funerals of such as haue beene profitable to the commonwealth wherein they did liue, to be *iusta & iure acta*, and the least defacing of sepulchers of the dead, or touch of reproach hath beene holden an offence of higher quality then the ruinating of the houses of the liuing or spoken against their persons in their life time, *In iuris prudentia quotiescunque leges uiuentium pugnant cum legibus post*

*posthumilijs semper preualent post-
humie omniaque iuris priuilegia
fulta fauore publico cedunt &
vincuntur ab vna sola actione fu-
neraria.*

The ancient Christians did ^{Dion. apud} accompt it the extremity of ^{Stob.} persecution that they were compelled (*sine supremo honore canticorum & himnorum*) to burie their dead in silence.

I should exceede the limited breuity that I haue enioyned to my selfe, if I should recount the various and superstitious funerall rites obserued amongst the heathen, or the sumptuous and vnprofitable charges bestowed amongst some Christians. *Egyptij condiebant, Persæ cera circum linitos condie-*

debant mortuos eosque domi seruabant vt quam maxime permanerent diuturna corpora. Magorū mos erat non humare corpora, nisi a feris antea fuisset laniata. Messagetæ cognatos & propinquos mortuos deuorant; ducentes honestius ac rectius a se quam a vermibus comedantur.

Sepulturæ
Pompa magis est, Solatium in vino-
quam quam mortuorum
præsidium.
Aug. de cura
promort.

Ioan Boem.
de morib.
omn. gen.

I leaue the funerall fiers wherein anciently, and yet, the bodies of the dead haue beene and are consumed to ashes: neither will I speake of the precious iewells, rich clothes, gold, siluer, seruants, horse, & other conceited fooleries, wherein diuers Nations, Princes are interred. I doe onely allow of such honourable buriall of Princes, as is obserued amongst Christians, & which

is rather accompanied and
condoled with the presence
and teares of al good subiects;
sermons funerall orations and
charitable almes (thereby in
citing the succeeding posteri-
ty to imitate the vertues of the
deceased prince) the defaced by
superstitious rites or prodigall
profusion of superfluous and
vnprofitable charge. *Ecclesia
fulgeat in parietibus, sed ne egeat in
pauperibus, lapides auro indu-
antur, non vt Ecclesie fili
nudi deferantur.*

FINIS

Faults escaped in the Printing.

Page 2, marge capitum, persuasum. p. 11. line 16. r. & l. 10. r. eheir p. 21. l. 15. r. sapiunt. p. 23. l. 7. r. attergo. p. 25. l. 14. r. establisheth. 26. l. 17. r. melancholius. p. 37. l. 20. 21. semper it. p. 45. l. 8. r. Alcinoique. p. 49. l. 6. r. profundus. l. 5. altitudo. p. 55. l. 13. r. contrahes. p. 62. l. 3. r. pictori. p. 63. l. 9. r. preesse. p. 92. l. 6. r. ad p. 93. l. 2. put out and. p. 100. l. 7. r. leges. p. 183. l. 19. r. Marcellus. p. 148. l. 10. superstitious. p. 152. r. zelus. p. 172. l. 4. r. Aenas and Turnus. 214. l. 1. r. condiebant. in marge r. vinorum.

